Wilson (Thomas) Bishop &c

Just Published, The Twelfth Edition,

Written by the LORD Bishop of *Man*,

And Sold by J. F. and C. RIVINGTON, at the *Bible and Crown* (N° 62) in *St. Paul's Church-yard*,

(Proper to be read in Families)

THE

KNOWLEDGE *and* PRACTICE OF CHRISTIANITY

Made EASY

To the Meaneſt CAPACITIES:

OR, AN

ESSAY towards an INSTRUCTION for the *INDIANS*;

Which will be of Uſe to ſuch CHRISTIANS as have not well conſidered the Meaning of the RELIGION they profeſs: Or, who *profeſs to know* GOD, but in *Words* do *deny* Him.

In ſeveral ſhort and plain DIALOGUES.

Together with

DIRECTIONS *and* PRAYERS,

FOR

The HEATHEN WORLD,	FAMILIES,
MISSIONARIES,	PARENTS for their CHILDREN,
CATECHUMENS,	SUNDAYS, *&c.*
PRIVATE PERSONS,	

N. B. *The above Book, with this Treatiſe on the* Sacrament, *is in the Catalogue of ſuch Books as are diſperſed by* The Society for Promoting Chriſtian Knowledge at Home: *And the ſaid* J. F. and C. RIVINGTON *will make a large Allowance to ſuch* Perſons *as take Numbers of them, either in foreign Parts, or at Home.*

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Ann Halliley's Book

A 1507) 1278.

A Short and Plain Instruction FOR The Better Understanding OF THE LORD'S SUPPER; WITH THE Necessary PREPARATION required:

For the BENEFIT of

YOUNG COMMUNICANTS,

AND

Of such as have not well Considered This HOLY ORDINANCE.

To which is Annexed,

The OFFICE of the HOLY COMMUNION.

With proper HELPS and DIRECTIONS, for joining in every Part thereof with Understanding and Benefit.

By the late Right Reverend Father in GOD, THOMAS, Lord Bishop of *Sodor* and *Man*.

The NINETEENTH EDITION, Corrected.

LONDON:

Printed for J. F. and C. RIVINGTON, Booksellers to *The Society for Promoting Christian Knowledge*, at the *Bible and Crown* (No. 62) in St. *Paul's Church-yard*. 1779.

TO OUR UNKNOWN*

BENEFACTRESS.

MADAM,

INCE we are not permitted to know You, but only by your good Works, you cannot be offended by this public Acknowledgment of the

---

* A certain unknown PERSON, who within these few Years, had laid out very considerable Sums of Money in purchasing *Bibles*, and other Books of Devotion and Piety, for the Use of the People committed to the Care of the Author of these Papers.

great Good You have done, and of the good Example You have given in an Age abandoned to all the profane and idle Ways of ſquandering Eſtates and Riches, without the leaſt Dread of an Account to be given for ſuch Talents received and abuſed.

Your commendable Zeal to reſtore and promote the Knowledge and Love of the *Bible*, at a Time when this ſacred Book is attacked by Infidels, and too much neglected by Chriſtians, will, one would hope, be imitated, at leaſt by all ſuch as conſider, that the *Chriſtian Religion*

ligion at firſt, and afterwards the *Reformation*, which we all pretend to value, were carried on, and eſtabliſhed, by publiſhing and diſperſing the *Scriptures* in the Language of every Nation.—And, indeed, it is to be ſuſpected, that many of thoſe, who now ſet themſelves ſo induſtriouſly to revile the Revelations and Doctrines of the Goſpel, are in the Service of that Church which denies Chriſtians the free Uſe of the *Bible*.

If this excellent Kind of Charity has ſuffered in the Opinion of ſome when they have

not found the wiſhed-for Effects of diſtributing good Books amongſt the common People, it is much to be feared, that this has been too often occaſioned by thoſe who have had the Part of diſtributing them: For it will be found—That the beſt of Books, *when lightly given, will be lightly valued, and as lightly made uſe of.*

This, I hope, *Madam*, has in ſome Meaſure been prevented by thoſe who have been your Almoners; who have taken care to give ſome ſuitable Advice and Inſtructions how to make uſe of

of your Charity to the Purpoſes of a Chriſtian Life.

I have often conſidered and found by Experience, that there is no Way ſo likely to influence the Lives of Chriſtians;—To inſpire young People with a Senſe of Religion;—To keep them from Backſliding; and to ſecure, if poſſible, the growing Age from the ſad Contagion of the preſent; as by leading them *very early* to an Ordinance, in which all the Means of Grace and Salvation are exhibited to their View, and in order to which they are always re-

quired to conſider their Ways; —To renew their Purpoſes of Obedience;—And to beg thoſe Graces which are neceſſary to fit them for Heaven and Happineſs. I have, therefore, in the following Papers, endeavoured to make this holy Ordinance, and the Duties required, as plain as may be to the meaneſt Capacity.

And I hope I have taken Care, as on one Hand not to flatter Sinners, ſo on the other, —not to fill the Minds of young People with unneceſſary Fears and Scruples, or with the Difficulties

culties of a due Preparation, with reſpect to a Duty which ought to be the Practice of their whole Lives: As if nobody ought to go to this Sacrament, but ſuch as are as perfect as ever they hope to be.

I have, therefore, in theſe ſhort Devotions, conſulted both the Capacities and Tempers of *Young Communicants, for whoſe Uſe this is chiefly intended*, who are apt to be impatient, and weary of longer Prayers.

And I would hope that the Specimen of Devotions, before and after the Communion, will

not only anſwer that End, but will be of Uſe to lead Chriſtians to make proper Reflections, when they read or hear the Scriptures read, at other Times: —For want of which theſe Holy Writings are too often read and heard without any great Benefit, and without affecting the Minds, or influencing the Lives of thoſe that hear them daily.

Having obſerved, with Concern, how often People diſtract themſelves with turning to other Books of Devotions, when they ſhould attend to the public Service of the Church; to prevent this, I have added the whole Com-

Communion-Service, with ſuch ſhort *Obſervations*, *Prayers*, *Ejaculations*, &c. as may be proper to help devout Minds, without diverting them from the Duty they are about.

And the *Obſervations* upon the *Rubricks*, upon the *Commandments* and *Warnings*, &c. which ſhould be conſulted at home, will be of Uſe to ſhew thoſe of our Communion, how well the Church has provided for the *Inſtruction*, *Edification*, and *Salvation*, of all her Members.

In

In ſhort, there is nothing wanting to make this *Holy Ordinance* to be reverenced, and cloſed with, by all Perſons, and upon all Occaſions, but a true underſtanding of its Meaning, and the Bleſſings annexed to it: Where this End is in any good Meaſure attained, either by this, or any other Books on this Subject, God will be greatly glorified; which is the great End intended by the following Papers, and prayed for by,

MADAM,

Your Affectionate Friend, and Servant in Jeſus Chriſt,

The Author.

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A SHORT

INTRODUCTION

To the True Understanding of the

LORD's SUPPER;

WITH

PREPARATORY DEVOTIONS,

Intended for the Use and Benefit of

Young Communicants.

SECT. I.

THERE are Two Holy Ordinances or *Sacraments* appointed by Jesus Christ as most especial Means of obtaining Grace and Salvation: Which no Christian, who hopes to be saved, must wilfully neglect. —— These are BAPTISM, and the LORD's SUPPER.

It

It muſt be ſuppoſed, that you have already been made Partaker of one of theſe two Sacraments; —*viz.* That of BAPTISM, by which you were admitted into the Congregation of Chriſt's Flock,—were reſtored to the Favour of God — and had the *Holy Spirit* communicated to you, for a Principle of a new and Spiritual Life; in order to awaken you, and to direct and aſſiſt that natural Reaſon, with which God has endued all Mankind.

But foraſmuch as you have done many Things contrary to the Promiſe made in your Name, when you were baptized — and will ſtand in need of greater Degrees of *Grace* and *Aſſiſtance*, to enable you to reſiſt the Temptations of the World, the Fleſh and the Devil, and to do your Duty in that State of Life unto which the Providence of God ſhall call you; You are therefore now called upon to be Partaker of the other Sacrament,—That of the LORD'S SUPPER; by which, upon your ſincere Repentance, you may obtain the Pardon of all your paſt Sins, and

ſuch

ſuch other Graces as you ſtand in need of, to bring you to eternal Life and Happineſs.

Take care therefore, that you underſtand what you are called to, as well as you are able; and God expects no more.———

For if you go to the *Lord's Supper* without conſidering the Reaſon of that Ordinance, and the very great Concern you have in it——without ſeeing the Neceſſity and Bleſſing of a *Redeemer*, you will go with Indifference, and return without ſuch Benefit as you might otherwiſe hope for.

To prevent this, you ſhould ſeriouſly conſider what Account the Holy Scriptures have given us of the Condition we are in, both with reſpect to this Life, and the Life which is to come.

That is, — That we are by Nature Sinners; and that, as ſuch, God cannot take Pleaſure in us: —And that if we die, before we are reſtored to His Favour, we ſhall be ſeparated from Him, and miſerable for ever.

This

This will lead you to enquire, how the Nature of Man came to be thus diſordered, and prone to Evil; for you muſt not imagine, that God, who is infinitely good, created Man in ſuch a State of Corruption, as you now *ſee* and *feel him* to be; but that he muſt have fallen into this wretched Condition, ſince he came out of the Hands of his Creator.

And ſo the Scripture informs us.— In the Third *Chapter* of *Geneſis*, we have this following Account of the State of Man, Before, and After, the Fall:

That *Adam* and *Eve*, from whom ſprang all Mankind, *were created in the Image of God*; that is, holy and innocent; having *a perfect Knowledge of their Duty*, a *Command of their Will and Affections*, and a *Power*, through the Grace of God, *to do what they ſaw fit to be done*.

In this Condition they were placed in *Paradiſe*, *in a State of Trial*, with a Promiſe of immortal Life and Happineſs, if they ſhould continue to *fear*

to

to *love*, to *honour*, and *obey* their Creator; as alſo with an expreſs Warning, of the dreadful Conſequence of their Diſobedience.

Notwithſtanding which Warning, they, through the Temptation of the Devil, tranſgreſſed the Commands of God; and, by doing ſo, they did not only forfeit all Right to the Promiſe of eternal Life and Happineſs, but alſo contracted ſuch a *Blindneſs in the Underſtanding*, ſuch a *Diſorder in their Will and Affections*, as all their Poſterity feel to their Sorrow; and became ſubject to Sin, and the Puniſhment of Sin, which is Miſery and Death.

Concerning the *Nature* and *Greatneſs* of this Sin, we are to judge of it by the Greatneſs of the Puniſhment inflicted upon them, and their Poſterity.——*For God, being infinitely Juſt and Holy, could not inflict a Puniſhment greater than their Sin deſerved.*

Now this was the Occaſion of that *univerſal Corruption* and *Wickedneſs* which you ſee and hear of in the World, and which you cannot but, in ſome meaſure,

meaſure, feel in your own Nature:—For, as the Scriptures inform us, *Gen.* v. 3. *Adam begat his Children in his own Likeneſs*; that is, with ſuch a depraved Nature as his was then become.

And now conſider into what a ſad Condition theſe unhappy Offenders had brought themſelves; *and remember that this is your own Condition, and the Condition of all their Poſterity.*

The Law of Nature and Reaſon was full in Force, and could not poſſibly be diſpenſed with.—At the ſame Time they found, by ſad Experience, that, as St. *Paul* deſcribes the fallen State of Man, *there was a Law in their Members warring againſt the Law of their Mind; ſo that the Good which they would, they did not; but the Evil that they would not, that they did.* Rom. vii.

There could not ſure be a Condition more deplorable than this:—To live only to contract evil Habits; and, by doing ſo,—To increaſe their Guilt,—To diſpleaſe their Creator,—and, To leave

leave an Offspring as miſerable as themſelves.

This therefore gave Occaſion to God to manifeſt another of his moſt glorious Perfections, that is, his infinite *Goodneſs* and *Mercy*.

For God foreſeeing this lamentable Condition into which they had fallen by departing from their Obedience, his *Goodneſs* had provided ſuch a Remedy, as that neither they nor any of their Poſterity ſhould, on Account of *their* Fall, be eternally miſerable, except through their own Fault.

He therefore, in Conſideration of a *Redeemer*, one of the Seed of the Woman, who ſhould make full Satisfaction to the Divine Juſtice for the Tranſgreſſion, and who ſhould *bruiſe the Head*, or break the *Power*, of that *Serpent* (the Devil) which tempted them to Sin;——in Conſideration of this promiſed Seed, God entered into a *New Covenant* with them, by Way of Remedy for what was paſt, and could not be undone.

We have Reaſon to believe that this *New Covenant* was more fully explained to *Adam*, than is ſet down in this ſhort Account given us by *Moſes*, and as it is more fully explained in the Goſpel; and which was to this Purpoſe;——*That, on Condition of their ſincere Repentance and ſincere Obedience afterwards, they ſhould be reſtored to the Favour of God; and after Death, to that Life and Happineſs, which in their State of Innocence was promiſed to them without taſting of Death*; which Favour they had forfeited by their Diſobedience.

And when we conſider that our *firſt Parents*, now become Sinners, ſtood in Need of an *Atonement*, without which, while under the Diſpleaſure of God, their very Lives muſt be a Burden; and it being decreed by God, as it afterwards appeared, *that without ſhedding of Blood there was to be no Remiſſion of Sin*, i. e. without the Death of the Sinner, or ſome one in his Stead; we do therefore conclude, that, at this Time, God did appoint *Sacri-*

Sacrifices, or Sin-offerings, to make an Atonement for the Soul, and to foreſhew the *Sacrifice* of Jeſus Chriſt (which we now commemorate) until he ſhould be offered in Behalf of them, and all their Poſterity.

And this appears from what follows in the next Chapter of *Geneſis*, where we find *Abel* by Faith (that is, believing and depending upon this Ordinance of God, for the Remiſſion of Sins, until the promiſed Redeemer ſhould come; we find him) offering a *Sacrifice* which was acceptable to God, that is, a *Sin-offering*, which his Brother not doing was rejected.

But here take Notice, and remember, that theſe *Sacrifices* could not take away Sin, but only through Obedience to the Ordinance of God, and through Faith in the promiſed Seed.

They were, indeed, very inſtructive, and proper to lead Sinners to Repentance, and Amendment of Life, when they ſaw, that their Sins could not be forgiven, *but by the Death of an innocent Creature*, bleeding and dying

before their Eyes, to make an Atonement for Sin.

And *as all good Men*, before the coming of Chriſt, did moſt religiouſly keep up the Remembrance of the promiſed Seed, and obtained the Pardon of their Sins, and Acceptance with God, *upon offering Sacrifices through Faith in a Redeemer which was to come*;——ſo *all Chriſtians*, ſince the coming of that *Redeemer*, are obliged, as they hope for Pardon and Favour from God, to keep up the Remembrance of God's great Mercy, in ſending us a *Redeemer*, and of what that *Redeemer* has done to ſave us; and this in the Manner which he himſelf hath ordained.

Now, that you may be more ſenſible of, and thankful to God for this his infinite Loving-kindneſs, and that you may be fully convinced of the Neceſſity and Bleſſing of a Redeemer, you ought to know and conſider, that our *Saviour* and *Redeemer* came not, *until Man had been tried in all Conditions*, ——In A State of Innocence—

Under

UNDER THE GOVERNMENT OF HIS OWN REASON——and UNDER THE LAW GIVEN BY MOSES.—All which Methods of Providence, through the perverſe Will of Man, had been rendered ineffectual for the Amendment of the World.—Notwithſtanding which, ſuch was the Goodneſs of God, that he ſent, after all, *his own beloved Son*, to take our Nature upon him, and to aſſure Mankind of the tender Love which he had for his poor Creatures, which were ruining themſelves, without perceiving the Danger they were in.

This was the *Promiſed Seed!*——promiſed to *Adam*, as *He* that ſhould break the Serpent's Head, or Power of the Devil:—Promiſed to *Abraham*, as *He in whom all the Nations of the Earth ſhould be bleſſed:*—Promiſed to the People of *Iſrael*, as *that Prophet* whom they ſhould hear and obey at their Peril:——Laſtly, promiſed to *David*, as *one whoſe Kingdom ſhould have no End.*——And indeed it was with *this Promiſe* that God ſupported

the Spirits of all who feared him, and were in Fear for themſelves, until the Fulneſs of the Time for his Appearance ſhould come.

And now this *Promiſed Redeemer* being come, he firſt ſhewed by his own Example, recorded in the Goſpel, how Men muſt live, ſo as to pleaſe God.—And the Law of Nature, as well as the Law of *Moſes*, having through Sin been much obſcured and perverted, he explained them, and gave us ſuch other Laws and Rules, as were abſolutely neceſſary——to mend our Nature—to reſtore us to the Image of God—to keep us from backſliding, and—to fit us for Heaven and Happineſs.

And becauſe in the Decrees of God, as was before obſerved, *without ſhedding of Blood there could be no Remiſſion of Sin*; and it being impoſſible that the *Blood* or *Life* of any other Creature, or of any mortal Man, could take away the Guilt and Puniſhment due to Sin; our gracious God, both to give to Mankind the greateſt Token of his Love, and at the ſame Time to

ſhew

ſhew how great his Hatred to Sin is, by the Greatneſs of the Puniſhment it required, *He ſent his own Son to be the Propitiation for our Sins*; that is, to make Satisfaction to his Juſtice, and to take off the juſt Diſpleaſure which he had declared againſt Sinners.

And his Son (bleſſed for ever be his Goodneſs) knowing how dreadfully ſad the Condition would be of all ſuch, who ſhould live and die under the Diſpleaſure of God, and what unconceivable Happineſs they would deprive themſelves of; he therefore, moved with Compaſſion for ſo great a Calamity, undertook to obtain their Pardon.

In order to this, he cloathed himſelf with our Fleſh, that, as *Man*, *He* might ſuffer what our Sins had deſerved; and, as he was the *Son of God*, he might make a full and ſuitable Satisfaction to the Divine Juſtice, offering himſelf a *Sacrifice* for the Sins of the whole World: And for the Joy of delivering ſo many Millions of Souls from Miſery, he endured *the Death of the*

Croſs, and all the Afflictions leading to it, which we find recorded in the Goſpel.

And, by this worthy *Sacrifice*, all Mankind are reſtored to the Favour of God, and put into a Way and State of Salvation; God having, for his Son's Sake, promiſed to pardon all ſuch as ſhall repent and forſake their Sins, *and bring forth Fruits meet for Repentance*;—as alſo to give his Holy Spirit to all ſuch as ſhall ſincerely deſire him:—And, laſtly, to make them eternally happy after Death, if during this ſhort State of Trial, which is deſigned to mend our corrupt and diſordered Nature, they endeavoured to obſerve the Rules which he has given them, and which are abſolutely neceſſary to make them capable of Heaven and Happineſs.

Stop here a while—and adore the infinite Goodneſs of God, who did not overlook loſt Mankind, but ſent his Son to redeem us.

He might in ſtrict Juſtice have required Men to have lived up to the Law

Law of *Nature* and *Reaſon* given in the State of Innocence, on Pain of being for ever ſeparated from his Preſence: But, inſtead of that, He has been graciouſly pleaſed to accept of our ſincere though imperfect Obedience, and of our ſincere Repentance, when we have done amiſs, and return to our Duty.

Conſider this ſeriouſly:—And you cannot but expreſs your Thankfulneſs after ſome ſuch Manner as this:

The PRAYER.

BLeſſed be God for ever for this Inſtance of his Love to fallen Mankind, in committing the miſerable Caſe of his unhappy Creatures to no leſs a Perſon than his own Son!—We are not worthy of all the Mercies which Thou haſt ſhewed thy Servants.—Grant, O God, that this wonderful Love may not be loſt upon me: But, that knowing my ſad Condition by Nature, I may be truly convinced of the Neceſſity and Bleſſing of a Redeemer; and that I may, with a Heart

full of Gratitude, join with thy Church in giving our devouteſt Thanks to Thee, and in keeping up the Remembrance of what thy bleſſed Son has done and ſuffered for us; to whom, with Thee and the Holy Ghoſt, be all Honour, Praiſe, and Thankſgiving, for ever and ever. *Amen.*

SECT. II.

The End and Inſtitution of the LORD'S SUPPER.

ST. *Paul* concludes his Firſt Epiſtle to the *Corinthians* with this remarkable Direction;—*If any Man love not the Lord Jeſus, let him be* Anathema, Maranatha; that is,—Let him be ſeparated from your Communion, as one under the Diſpleaſure of God, and, without a timely Repentance, in no Poſſibility of being ſaved:—Nothing being more grievous in the Sight of God, than for a Sinner to ſlight the greateſt Inſtance of his Mercy that ever

was

was offered to Man, as well as the only Means of his Salvation.

To prevent this, and to hinder Sinners from forgetting (which they are but too apt to do) this Token of God's infinite Love, and to fix the Love of Jeſus Chriſt more ſurely in our Hearts and Memory, he himſelf hath taken Care, that his Love and Mercy ſhould, throughout all Generations, be remembered; he did therefore ordain this Sacrament as a Memorial of our Redemption, and of his Love for us; —as a Pledge to aſſure us of it; and as an outward Means and Sign of teſtifying, as well as increaſing, our Love to him.

The holy Apoſtles of Chriſt, who were preſent when he firſt adminiſtred this Sacrament, give us the following Account of its End and Inſtitution:

They ſignify to us, in the firſt Place, that *this Sacrament* was ordained by Chriſt the ſame Night in which he was betrayed; and after they had obſerved the *Paſſover*, which had been ordained to preſerve the Memory of their great

Deliverance from the Bondage of *Egypt*, and which did prefigure, and was a Prophecy of, a much greater Deliverance, which *Jeſus Chriſt* was to be the Author of, not only for them but for all Mankind: And which *Prophecy* was ſurpriſingly fulfilled by that People, without knowing what they were doing, when they crucified Jeſus Chriſt, *the true Paſchal Lamb*, the very *ſame* Month, the very *ſame* Day of the Month, and the very *ſame Hour* of the Day, that the *Paſchal Lamb* was firſt ordained to be ſacrificed.

Now, after the *Paſchal Supper*, as the Apoſtles relate it——*Jeſus Chriſt took Bread, and bleſſed it, and brake it, and gave it to his Diſciples, ſaying, Take, eat: This is my Body, which is given for you. This do in Remembrance of Me. He took alſo the Cup, and gave Thanks, and gave it to them, ſaying, Drink ye all of This; for this is my Blood of the New Covenant, which is ſhed for you, and for many, for the Remiſſion of Sins: This*

This do, as oft as ye ſhall drink it, in Remembrance of Me; for as oft as ye ſhall eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come.

In Obedience therefore to this Command of Jeſus Chriſt, who has delivered us from a much greater Bondage than that of *Egypt*—The Chriſtian Church keeps up the Memory of *his Love*, his *Sacrifice* and *his Sufferings*, and *Death*, after this ſolemn Manner:

Firſt, as an Acknowledgment, that our Lives, and all that we eat or drink to preſerve them, are owing to the Bounty of God, we preſent upon *his Table*, by the *Hands* of his own Miniſter, a Portion of his Creatures, the beſt we have for the Support and Comfort of our natural Life, namely *Bread* and *Wine*.—After this the *Bread* and *Wine* are conſecrated, the *Bread* is broken, and the *Wine* poured out, to repreſent the Death of Chriſt, whoſe Body was broken, and whoſe Blood was ſhed for us.

Then

Then the *Miniſter of GOD*, as the *Steward* of Chriſt's Houſhold, applies theſe Bleſſings to every Perſon, who receives this Sacrament, in this devout Prayer:———*The Body and Blood of Chriſt, which were given and ſhed for Thee, preſerve thy Body and Soul unto everlaſting Life.*

And we may be aſſured of it, that this *Sacrament* will be to every worthy Communicant, what the *Tree of Life* would have been unto *Adam* and *Eve* in Paradiſe:—And that as *they*, had they continued obedient, would have been in no Danger of temporal Death; even ſo *we*, while we feed on this Bread, now endued with a Life-giving Spirit, and live as we ought to do, are in no Danger of Death eternal.

Theſe being *Pledges* to aſſure us, that as certainly as Bread and Wine do nouriſh our Bodies, ſo do theſe ſeal to us all the Benefits which Jeſus Chriſt hath purchaſed for us, by his Sacrifice and Death.

And when any *Chriſtian* does wilfully, and for Want of Faith, deprive him-

himſelf of this ſpiritual Food, he falls as our *firſt Parents* did, into a State purely natural, and deſtitute of the Means of Grace and Salvation.

For the Happineſs of the World, and of every Soul in it, depends upon the Sacrifice of Chriſt; of which we are bound to keep up the Remembrance after this ſolemn Manner:

That, whenever we pray for any Favour or Bleſſing, we may remember to do it *in his Name:* — That, whenever we are ſo unhappy as to have done any Thing which may diſpleaſe God, we may remember to pray to be forgiven *for Chriſt's Sake.*

For God grants whatever we aſk, and which he ſees to be for our Good, when we aſk *in Faith*, that is, *in his Son's Name*; and therefore the Church concludes all her Prayers in theſe moſt prevailing Words; — *For Jeſus Chriſt's Sake.*

In one Word, we do by this Sacrament keep up a continual Correſpondence with our Lord in Heaven; and hold Communion with him, and with all

all the Members of his Body, which receive Nouriſhment and Growth from Him, as the Branches from the Tree in which they are grafted, and from which when they are ſeparated, they can bear no Fruit, and are only fit to be burned.

And as every Chriſtian is obliged, at the Peril of his Soul, to obſerve it, ſo the Duty muſt be ſuch, as every one, even the moſt unlearned, may underſtand, if it is not his own Fault.

And ſo indeed it is: For as an *Iſraelite*, *Levit.* i. 4. under the Law, being obliged to lay his *Hand* upon the *Head* of his Sacrifice, confeſſing his Sins, and laying them, as it were, *upon that Creature*—as he did eaſily underſtand, that this was to ſhew him, that Death was the due Reward of Sin; that this ought to humble him before God, and to give him the greateſt Abhorrence of Sin, which could not be pardoned but by the Loſs of the Life of an innocent Creature:

As this was plain to the meaneſt *Iſraelite*, even ſo the moſt unlearned Chriſtian,

Chriſtian, when he conſiders, that our Lord Jeſus Chriſt became a Sacrifice for us, and that on him all our Sins were laid, —— on him who knew no Sin; —— he will eaſily underſtand how ſad our Condition was, which required ſuch a Sacrifice: —That this therefore ought to humble us, —— to lead us to Repentance, —— to make us fearful of offending God, —— and to abhor thoſe Sins which coſt *Jeſus Chriſt* his Life, before God could be prevailed with to pardon them.

He will alſo eaſily underſtand, that the Love of Chriſt and the Remembrance of his Death, ought to be very dear to us; and that the oftener we remember it in the Manner he ordained, the more Graces we ſhall receive from God: The firmer will be our *Faith*, the ſurer our *Pardon*, and the more comfortable our *Hopes* of meeting him, not as an *Enemy* but as a Friend, at whoſe *Table* we have been ſo often entertained.

And now, if you have conſidered what you have read with any Degree of Attention, you will pauſe a while, ——

until

until you have expreſſed your Gratitude for this Mercy, after ſome ſuch Manner as this following:

The PRAYER.

O JESUS who haſt loved us, and waſhed us from our Sins, and purchaſed us by thy own Blood,——and didſt ordain this Sacrament, in order to ſecure us to thyſelf, by a grateful Remembrance of what thou haſt done and ſuffered for us, make me truly ſenſible of thy Love, and of our ſad Condition, which did require ſuch a Sacrifice.

May I always receive this Pledge of thy Love,——The Offers of Mercy, Pardon and Grace, tendered to us in this holy Ordinance, with a thankful Heart, and in Remembrance of Thee, our great and beſt Benefactor; in Remembrance of thy holy Example,——Of thy heavenly Doctrine,——Of thy laborious Life,—Of thy bitter Paſſion and Death,——Of thy glorious Reſurrection,—Of thy Aſcenſion into Heaven,——and of thy coming again to judge the World!

And

And may I never forget the Obligation Thou haſt laid upon us, to live as becomes thy Diſciples; and to forſake every Courſe of Life contrary to thy Goſpel: Ceaſe not, O Lord, to love us; and by the Grace vouchſafed in this Ordinance, cauſe us to love Thee with all our Hearts. *Amen.*

SECT. III.

How a Chriſtian ought to prepare himſelf for this Sacrament.

AS the above Account of this holy Ordinance is eaſy to be underſtood, even by the moſt unlearned Chriſtian; ſo the Preparation required is ſuch, as will neither puzzle the Underſtanding, nor burden the Memory, nor take up too much of the Time, of thoſe that are engaged in the moſt neceſſary Employments of Life.

The Church had Regard to all her Members, when ſhe gave this ſhort and plain Direction to ſuch as prepare to go to the Lord's Supper:

That

That they examine themſelves,

Whether they repent them truly of their former Sins?

Whether they ſtedfaſtly purpoſe to lead a new Life?

Whether they have a lively Faith in God's Mercy through Chriſt?

Whether they have a thankful Remembrance of his Death? And

Whether they be in Charity with all Men?

Now, foraſmuch as all Chriſtians, who are capable of examining themſelves and their own Conſciences, are bound, as they hope for Salvation thro' Chriſt, to go to this Sacrament: And becauſe young People are often at a Loſs how to examine themſelves upon theſe ſeveral Heads: Here follow a few plain Directions, which they that can read, ſhould read with Care; and they that cannot, if they have a true Concern for themſelves will find ſome good Chriſtian, who will be glad to read it to them, and do thereby a Work which muſt be well pleaſing to God.

The

The FIRST HEAD *on which you are to examine yourſelf, is,* concerning your REPENTANCE.

BY what you have already heard concerning the *Fall of Man*, you underſtand how all Men became ſubject and prone to Sin; and you cannot but feel it to be ſo by ſad Experience. We are aſſured alſo, and this by the Spirit of God, that without a ſincere Repentance no Man muſt hope to be ſaved.

Now by Repentance you are to underſtand a Man's condemning himſelf, for having done any Thing diſpleaſing to God; — either ſuch Things as God has forbidden, to keep us from ruining ourſelves; or by omitting ſuch Duties as he has commanded, in order to fit us for Happineſs when we die.

So that if either the *Fear* of God's Diſpleaſure, or a *Love* of Him who has been ſo good to you, will weigh with you, you will moſt heartily condemn

demn yourſelf for every Thing you have done contrary to his Will and Command.

You will alſo beg him moſt earneſtly to forgive you what is paſt; and you will promiſe and reſolve, through his Grace and Help, not wilfully to offend him again.

And, laſtly, you will not forget to pray for his *Grace* every Day of your Life; without which your beſt Reſolutions will come to nothing.

This is *that Repentance*, concerning which you are required to *examine* yourſelf, before you go to the *Lord's Supper*.

Moſt People, it is true, are ready to own, that they are Sinners, and cry, *Lord forgive us*; and this too often without any great Concern, or Purpoſes of Amendment.

But this you will not think ſufficient, when you ſeriouſly conſider, that the *End* and *Puniſhment* of Sin are not to be ſeen in this Life.

If therefore you ſtand in any Fear of the Judgment of God, ſet yourſelf ſeriouſly to conſider your paſt Life; ſee whether you have not lived, or do not now live, in any known *Sin*, or *evil Habit:* Of *Lying*,——for Example; or *Swearing*,——or *Drinking*,——or *filthy Talking*;——Of *Uncleanneſs*, —— of *keeping looſe and profane Company*, of *following unwarrantable Pleaſures and Diverſions*, or of *leading an idle, uſeleſs, ſinful Life.*

If this has been your Caſe, reſolve to break off all theſe, and all ſuch-like evil Ways, which are diſpleaſing to God; condemn yourſelf for having ſo deſperately broken the Commands of one *who can deſtroy both Body and Soul in Hell:* Conſider the Vows that are upon you, —— and deſpiſe not the Goodneſs and Forbearance of God, which is deſigned to lead you to Repentance.

If you aſk when you are to begin this neceſſary Work (if it is not already begun) the Anſwer is ſhort: The very Moment you aſk the Queſtion;—and this,

this, becauſe if you find an Unwillingneſs in yourſelf to ſet about it now, — that Unwillingneſs will every Day increaſe: Very probably you will never repent, unleſs God by his Judgments, or by the Sight of Death, ſhews you your ſad Error, when it may be too late to be of any real Uſe to you.

Now, if theſe Conſiderations affect your Heart, as ſure they will, if you have any Regard for your Salvation, repreſent your Deſires to God in ſome ſuch Words as theſe following:

The PRAYER.

BLeſſed be God, who by his Grace, and by the Voice of his Church, hath called me to Repentance! Diſcover to me, O thou Searcher of Hearts, the Charge that is againſt me, that I may know, and confeſs, and forſake the Sins I have fallen into.——Give me that true Repentance, to which thou haſt promiſed Mercy and Pardon, that I may amend where I have done amiſs, and that Iniquity may not be my Ruin.——And, O bleſſed Advocate, who

who ever liveſt to make Interceſſion for us, I put my Cauſe into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Interceſſion procure for me the Pardon of my paſt Offences. — That thou mayeſt ſay unto me as thou didſt unto the penitent in the Goſpel——*Thy Sins are forgiven*; —ſo that I may go with a quiet Conſcience to thy holy Table. *Amen.*

SECT. IV.

Concerning the Purpoſes you are to make of leading a NEW, that is, a CHRISTIAN LIFE.

IN the firſt Place, take eſpecial Notice, that God accepts of our *Repentance* on *this Condition only*, that we may afterwards glorify him by an holy Chriſtian Life.

And as he delivered the People of *Iſrael* from Bondage, not that th y might do what was right in their own Eyes, but that, becoming an *holy Na-*

tion, they might be an Honour to their Deliverer, — *Deut.* xiv. 2. — Even ſo *Chriſt* has redeemed us from the Bondage of Sin and *Satan*, that he might redeem us from this preſent evil World, and purify unto himſelf *a People zealous of good Works*.

And as the former periſhed, that is, all ſuch as did not anſwer the end of their Deliverance, ſo moſt ſurely ſhall we do, if we do not obey our Redeemer.

Your Duty to *God*, your *Neighbour*, and *Yourſelf*, you have known from a Child:————Be aſſured of it you will meet with Temptations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and tranſgreſs the Commands of God.

It will be abſolutely neceſſary therefore, that you arm yourſelf betimes, both with *holy Reſolutions*, and with this *holy Ordinance*, which you are preparing to go to, that you may be able, through the Grace of God, to go on in the Way of Salvation.

Now

Now your Duty to God is,———*To believe in Him*, to *fear* and *to love Him*, with all your *Heart* and *Soul*; forasmuch as you ſtand indebted to Him for all you have, or value, or hope for, in this or the *next Life*.

Do but conſider how you would behave yourſelf, if you were but half ſo much obliged to any Man on Earth; ——How dearly would you *love* him! ——How often would you *think* of him!———How would you ſtrive to *pleaſe* him!———How would you be grieved, if you ſhould be ſo unhappy as to offend him!———How ſoon and earneſtly would you beg his Pardon, to be reſtored to his Favour!

Now, if you thus love God, it will appear in ſuch Inſtances as theſe: You will have a very great Regard *for every Thing* that belongs to him: ——You will not uſe his *Name* to any idle or wicked Purpoſe: You will religiouſly obſerve the *Day* conſecrated to his Honour and Service: ——You will carefully attend the *Houſe* and *Worſhip* of God:———And behave yourſelf with

Reverence and Devotion, while you are in his Preſence.——You will hear his *Word* with Attention, and have a great Regard for his *Ordinances*, and for the *Perſons* whom he hath appointed to adminiſter them.

If you truly *fear* God, you will part with any Thing as dear as a *Right Hand*, or a *Right Eye*, rather than provoke *Him who can deſtroy both Body and Soul in Hell.*

If you believe *Him* to be the *Fountain of all Good*, you will pray to Him daily.——And if you *put your whole Truſt in God*, as it is your Duty to do, ——you will endeavour to be pleaſed with all his Dealings with you——— You will never *murmur* at the Ways of his Providence, nor ſuffer your Heart *to fret againſt the Lord.*——— And eſpecially you will never attempt to better or ſecure your Condition by any evil Ways: —Believing aſſuredly, that God can and will make you full Amends in the next Life, for what you want or ſuffer in this, in Submiſſion to his Will.

Laſtly,

Laſtly, your Duty is *to be thankful to God.*———The Way to be ſo is, to look upon every *Mercy* you receive as the Gift of God:———Every *Danger* you eſcape, as owing to his *Care* and *Providence:*——Every *good Thought*, every *good Purpoſe*, every *Occaſion of doing Good*, as the Effect of his *good Spirit.*

Think, and *act*, and *purpoſe thus:*— And it will be as natural to thank God for all the Diſpenſations of his Providence, as it is for you to beg any Bleſſing from him, which you ſtand moſt in need of.

Stop a while—until you have conſidered theſe Things, and until you have expreſſed your Senſe of them in this following Prayer.

The PRAYER.

THIS is indeed the firſt and great Command, *To love thee, O God, with all our Heart*; for on this depends our Salvation. But even this muſt be the Gift of thy Grace: For

this Grace I now apply to Thee, to make my Love and Fear of Thee the governing Principle of my whole Life; — That I may always do what I believe will pleaſe Thee: — That I may carefully avoid what I know will offend Thee: — And that I may live as having Thee the conſtant Witneſs of my Thoughts, Words, and Actions.

Give me a ſtedfaſt Faith in thy Word and Promiſes; a firm Truſt in thy Power: —— Let the Fear of thy Juſtice keep me from Preſumption, and a Senſe of thy Goodneſs from Deſpair. —— Defend me from all thoſe bewitching Snares which deſtroy our Love of Thee; from worldly Cares; from all ſenſual and ſinful Pleaſures; from evil Company; from fooliſh Diverſions; and from every Thing that may make me forget, that Thou alone art worthy to be feared and loved: Grant me theſe Mercies for thy Son Jeſus Chriſt his Sake; — whoſe Love and Death we are going to commemorate. *Amen.*

SECT.

SECT. V.

Your Duty to your Neighbour *and* Yourſelf.

THIS is the *Second great Command*, and will require the moſt ſolemn Reſolutions you can make, before you go to the *Lord's Supper*.

Conſider therefore whether you can ſincerely reſolve as follows:

I dare not, I will not be indifferent *how* I lead my Life.——I know what God has commanded me, and I purpoſe ſincerely to do it.

I will, in the firſt Place, be obedient to the lawful Commands of my *Superiors*, and eſpecially to *thoſe who watch for my Soul*.——I do ſincerely purpoſe in all my Dealings to remember the Command given me by my Saviour——*Thou ſhalt love thy Neighbour as thyſelf*.———And therefore I will make a Conſcience of doing the

leaſt Wrong to any Man; — of uſing any *Deceit* or *Fraud*, or *Oppreſſion*; or of taking Advantage of the *Ignorance*, *Miſtakes*, or *Neceſſity*, of my Neighbour; knowing aſſuredly, that he who wrongs his Neighbour, does the greateſt Injury to himſelf. — And if at any Time I am convinced, that I have done him any Wrong, I will make him Satisfaction, as far as I am able, without being forced by Law, ———*To do unto others what I would they ſhould do unto me.*

To this End, I will endeavour to live *peaceably* and *charitably* with all People;———avoiding all *Malice*, and *Revenge*, and *Evil-ſpeaking*, and *Contention*, as much as poſſibly I can. — And I will ſpeak Truth at all Times, and eſpecially when I am called to my *Oath*, whether it be *for*, or *againſt* my worldly Intereſt.

As to the Duty I owe to Myſelf —— I am convinced, that —— my firſt and great Concern ought to be,—*To take Care of my own Soul.*

I do

I do therefore ſtedfaſtly purpoſe to lead a ſerious Life, as one *under the Sentence of Death* ought to do: — To be *ſober*, *temperate*, and *chaſte*; that, when I die, I may be admitted into the Paradiſe of God, where *no unclean* Thing muſt enter.

To this End, I reſolve to keep a Watch over myſelf, that I may avoid all ſuch *Company*, ſuch *Pleaſures*, and *Diverſions*, as may make me loſe the Remembrance of Death, and the Account I muſt give.

I will endeavour to be content with my Condition, not coveting what is another Man's, neither envying the *Proſperity*, nor taking Pleaſure in the *Calamities*, of my Neighbour.

And foraſmuch as a Life of *Idleneſs* and *Luxury* is hateful to God, I will ſtrive to do my Duty in the State of Life, in which his Providence has placed me; not flattering myſelf, that *I do no Evil*, when *I do no Good* in my Generation,——leſt the Sentence upon the unfruitful Tree be paſſed

upon me, ——— *Cut it down, why cumbereth it the Ground?*

Theſe Duties I will endeavour to perform, as a Proof of the Love and Reverence I bear to God, who is ſo good as to accept of my Repentance, and a *ſincere*, though *imperfect* Obedience.

And if through *Weakneſs*, *Temptation*, or *ſuaden Surprize*, I ſhall be ſo unhappy as to forget any of theſe Reſolutions, and fall into Sin, I will, as ſoon as I perceive it, beg God's Pardon, and be more careful for the Time to come.

Now if your Conſcience can witneſs for you, that you piouſly purpoſe to live after this Manner, you may ſafely go to the Lord's Table, and the Bleſſing of God will go along with you.

Go no further till you have conſidered thoſe Purpoſes again; for they are to be the Purpoſes of your whole Life, and of every Day of your Life.

And then addreſs yourſelf to God, —that through his gracious Aſſiſtance, they

they may make the more laſting Impreſſion upon your Mind.

The PRAYER.

GRacious God, who haſt given us Precepts, and an Example to walk by, let the Remembrance of them be always ſeaſonably preſent with me. ———Give me Grace to practiſe them conſcientiouſly,———to reverence my Betters, and all that are in Authority,———and eſpecially ſuch as are ordained to pray for, and to bleſs us in thy Name.———Let my Love for Thee and for my Neighbour, keep me from all Acts of Injuſtice, or Injury, to his Body, or good Name: ——Let me never wilfully vex or trouble him; ——never covet what is his, or envy his Proſperity.——May I ever be ready to help and comfort all ſuch as are in Diſtreſs! Give me Grace to be faithful in all Things committed to my Truſt; ——that I may never pervert Truth and Juſtice; — never pro-

pagate Slander, or raiſe evil Reports, nor ever tempt others to Sin. — Give me the Spirit of Temperance and Chaſtity, and grant that I may never provoke Thee by any Inſtance of Uncleanneſs to ſhut me out of Heaven, where no unclean Thing can enter. ———Give me Grace ſo to order my Converſation, that I may encourage others to live as becomes the Goſpel of Jeſus Chriſt; for whoſe Sake I beg to be heard. *Amen.*

SECT. VI.

The next Thing you are to enquire into is, whether you have A LIVELY FAITH *in* GOD'S MERCY THROUGH CHRIST.

NOW becauſe ſo very much depends upon our having ſuch a *Faith*,———the Holy Ghoſt has given us all the Arguments, — all the Aſſurance, — that our Hearts can deſire.

God

God ſo loved the World, that he ſpared not his own Son (ſaith the Apoſtle) *but gave him up for us all*, Rom. viii. 32.——Can there be a greater, a ſurer Pledge of the Love of God for his poor Creatures? — He made him to be Sin (that is, a Sin-offering:) — He delivered him to Death in our Stead: ———Can we, after this, doubt of, or diſtruſt, the Mercy of God?

Obſerve the Method St. *Paul* takes to confirm our Faith, by giving us the ſtrongeſt Proofs of our Acceptance with God. *God*, ſaith he, *commended his Love to us, in that while we were Enemies we were reconciled to him by the Death of his Son———Much more, being reconciled, we ſhall be ſaved by his Life.*———Rom. v. 10.———What may we not, after this, hope for from God?

In ſhort, Jeſus Chriſt has redeemed *us* from the Curſe of the Law.—*Thro' him we have Peace with God.*—Rom. v. 1.—This is the only Foundation of our *Faith*, our *Hope*, and *Confidence*. — He is our *Sacrifice*, our *Mediator*, our

our *Advocate*; the Knowledge of which ought to remove all Occaſions of *Deſpair* and *Fear*, from the Diſpleaſure of God.

Indeed if we ſhould attempt to go to God, without an Intereſt in Chriſt, we could hope for nothing but to be rejected; but when we go to him, as *redeemed* by his own Son—and repreſent to him, as we do *in this holy Sacrament*, what he has done and ſuffered for us, we approach him as entirely reconciled to us.

But then you muſt remember, that he gave himſelf for us, and hath redeemed us from the Power of the Devil, for this End, *that he may purify unto himſelf a People conſecrated to his Service.* — Conſecrate therefore yourſelf to Jeſus Chriſt, and with faithful *Abraham* ſtagger not at the Promiſes of God; but go to this Sacrament with a full Aſſurance of Faith, that God will pardon your Sins, and give you all the Graces you ſhall ſtand in need of.— Only remember, *that this faith itſelf* is the Gift of God, and muſt be prayed for,

for, for Chriſt's Sake; which you may do after this Manner.

The PRAYER.

I Beſeech Thee, O God, by that Love which moved Thee to give thine own Son for loſt Mankind, give me a Faith in thy Promiſes for his Sake, as firm as thy Word, on which my Faith is grounded: And let me never preſume upon thy gracious Promiſes without ſincerely endeavouring to perform the Conditions on which they were made, and without being zealous of good Works, for which we were redeemed.—May the Remembrance of our Saviour's Love, and of thy great Mercy, be ever ſeaſonably preſent with me, to keep me from Deſpair! And may my Faith in thy Promiſes ſupport me in the Hour of Death.---May my Redeemer be my Refuge, his Blood and Merits plead for me, that I may have my Lot and Portion with thoſe whom he hath purchaſed with his moſt precious Blood! *Amen.*

SECT.

SECT. VII.

Whether you have a thankful *Remembrance of Chriſt's Death:* —— *This is the next Thing you are to enquire into.*

NOW this will always bear ſome Proportion to the Senſe you have of the *Evil* he has delivered you from, and the *Bleſſing* he has by his Death procured for you.

Conſider therefore yourſelf as a *poor, ſinful, loſt, undone* Creature, without a *Redeemer*. — Conſider what that Redeemer has done for you:---What he did, and what he ſuffered, when he took upon himſelf to anſwer for the Sins of Men.

Conſider that he was the Son of God; that *He had done no Wrong, neither was Guile found in his Mouth*; notwithſtanding this, being to anſwer for Sinners,

Sinners, he was treated and puniſhed as a Sinner deſerves to be: --- He was *deſpiſed! Set at nought!*——Perſecuted and *rejected* by his own People, whom he came to redeem!

He was *betrayed* by his own Diſciple; falſely *accuſed!* --- Unrighteouſly *condemned!* --- Unmercifully *ſcourged!* ——Had a Murderer preferred before him!---Was crucified as a *Malefactor*; and in the very Midſt of his Torments, was moſt inhumanly reviled!

Conſider the Reaſon of all this. --- It was not only to ſatisfy the Juſtice of God for the Sins of Men, and procure their Pardon upon their Repentance and future Obedience; but alſo to ſhew Mankind, what Treatment *Sin* and *Sinners*, who have rebelled againſt their Maker do deſerve; --- and to teach us, when God orders or permits us Sinners to undergo ſuch Indignities and Afflictions in this our State of Trial, that *we* ought to take our Croſs patiently as our Redeemer did; and be content, and even pleaſed, to fulfil the Will of God, in following his Example

in

in his Sufferings in this Life, that we may be Partakers of his Glory in the next.

In the next Place, conſider the Bleſſing which Jeſus Chriſt hath by his Death obtained for us.---He hath delivered us from the great Power which the Devil had over Mankind, by procuring us Grace to reſiſt and overcome him. --- He hath prevailed with God ---- to overlook the Untowardneſs of our Nature; --- to pardon our greateſt Offences, upon our true Repentance: ———And, being by his Death *reconciled* to God, we have, for his Sake, free Liberty to apply to him, as *Children* to a *Father*, for what we ſtand in need of.

He has alſo obtained for us the Aſſiſtance of an Almighty Spirit, to enable us to know, and to do, what is neceſſary to fit us for Heaven and Happineſs: --- And he has prevailed with God that theſe ſhall be our certain Portion, if we are not wanting to ourſelves. ---- In one Word, Jeſus Chriſt has

has entirely freed us from all Fears of what may come hereafter, if it is not purely our own Fault.

The moſt unlearned Chriſtian may know what is required of him.

The greateſt Sinner may depend upon Pardon, on his Repentance.

The weakeſt Chriſtian may rely upon all neceſſary Aſſiſtance. And the meaneſt Chriſtian is ſure not to be overlooked.

By all which you may perceive what *Thanks* you owe to God for your great and good *Redeemer*, and for what he has done and ſuffered for you;——— which you will do well to expreſs in ſome ſuch Manner as this.

The PRAYER.

GIVE me Leave, O God, to mention before Thee the Death of thy Son, and the infinite Bleſſings I have received thereby: Add this to all thy Favours, I beſeech Thee, that I may never

never forget theſe Mercies; --- never forget to be thankful for them; ----- but that I may preſerve the Remembrance of them in the Manner which he hath ordained. ----- I thank Thee, O God, for that Word, in which thou haſt cauſed theſe thy Mercies, and his Example, to be recorded. ----- Make me truly ſenſible of that Love which brought him down from Heaven; --- and how ſad our Condition was, which required ſuch a Sacrifice. ----- May I learn by his Patience, Humility, Self-denial, and Reſignation, what Virtues are moſt acceptable to thy Divine Majeſty!----And may I take him for my Lord, and Maſter, and Teacher, and Example; and dedicate myſelf to Thee, and to thy Service, for his Sake! *Amen.*

SECT.

SECT. VIII.

The laſt Enquiry you are to make, is, Whether you are in Charity with all the World.

CONcerning which, take eſpecial Notice, that the two great Ends of this Ordinance, mentioned in Scripture, are; ———

The Firſt, To keep up the Remembrance of Chriſt's Death, till his Coming again. ———

The Second, To be a ſolemn *Token* of our *Communion* with Jeſus Chriſt, and of our *Union* and *Charity* with all his Family.

To this End he has ordained, that as all Chriſtians, *high* and *low*, *rich* and *poor*, ſhall make up one Body, of which he is the Head; --- and one Family of which he is the Maſter: ---- So they ſhould all eat at one Table, of

of one Bread, as a Sign of that *Love*, and *Peace*, and *Friendſhip*, and *Readineſs* to help one another, as Occaſion ſhall require, and as Members of the ſame Body will naturally do.

And indeed your Acceptance with God, will very much depend upon your hearty Good-will for every Chriſtian, and for all Mankind.

Therefore you muſt take eſpecial Care, leſt there be any Perſon with whom you are not at Peace; ---whom you cannot forgive, and pray for, and do him all the Good that can in reaſon be expected from you: ---- That you be diſpoſed to make Satisfaction to any Perſon that has been injured by you, or who may have taken juſt Offence at your Words or Actions, this being a Duty which Jeſus Chriſt himſelf has commanded, *Matt.* v. 23. And that you be ready to *forgive* every Perſon, who may have injured you, as you expect *Forgiveneſs* of God: --- Remembering the dreadful Sentence mentioned in *Matt.* xviii. *Thou wicked Servant, I forgave thee all thy Debt: Shouldſt not*

thou

thou have had Compaſſion on thy Fellow-ſervant, even as I had Pity on thee? And the Lord was wroth, and delivered him to the Tormentors.

And laſtly, you are to take care, that you love, *not in Word only, but in Deed, and in Truth*; that is, that you do Good, as well as give good Words; and relieve Jeſus Chriſt in his poor Members.

And believe it for a certain Truth, that a charitable and forgiving Temper is not near ſo beneficial to any Body as to him that hath it; *it being more bleſſed to give, than to receive*; and to forgive, than to inſiſt upon Satisfaction for Injuries and Wrongs done to us; *Acts* xx. 35.

This being ſo neceſſary a Grace, you will not fail to beg of God moſt earneſtly to vouchſafe it to you.

The PRAYER.

THIS is my Commandment, that ye love one another as I have loved you. ---- Hear, O my Soul, what thy Saviour

our has commanded thee; --- He who loved us, and gave himſelf an Offering and a Sacrifice to God for us.

May this thy Love, O Jeſus, be the Motive and Pattern of my Love, and Charity for all Mankind! ---- Where this hath not been my Practice, I implore thy gracious Pardon; and beſeech Thee to fortify my Soul againſt all Suggeſtions of *Satan*, or my corrupt Nature and blind Paſſions: ----That I may always be prepared to go to thine Altar, with the ſame charitable Diſpoſitions with which I deſire and hope to die.

Thou, O Jeſus, madeſt thine Enemies thy Friends, by laying down thy Life for them. ---- Be thou my Advocate with God for Grace to follow thy heavenly Charity and Example, that *I may overcome evil with Good*; that I, and all the Members of thy Family, *may love as Brethren*: ------ That we may always meet at thy Table as ſincere Friends, and part with true Love and Affection, as becomes thy Diſciples. *Amen.*

SECT.

SECT. IX.

BY this Time you ſee the *Reaſon* of this Inſtitution; the *Neceſſity*, as well as the invaluable *Bleſſing*, of obſerving it religiouſly; and the Manner of preparing yourſelf for it, as often as you have an Opportunity.

And remember that the oftener you look into the State of your Soul, in order to go to this Ordinance, the leſs Trouble you will have to make your Peace with God, when you come to die; and the leſs Danger you will be in, of falling into a State of Sin and Security, which has been the Ruin of an infinite Number of Souls.

Beſides this, you will have the greateſt Comfort of Life, when you perceive that you are ſtill growing in Grace, and tending to that Perfection, which muſt fit you for Heaven.

On the other Hand, if you turn your Back upon this Ordinance, it muſt be becauſe you will not be at the Pains to underſtand your *Duty*, your *Intereſt*, and your *Danger*.

You have not conſidered, that there is no *Pardon*, no *Grace*, no *Salvation*, to be hoped for, but by pleading with God what his Son hath done, and ſuffered, and merited for us, and in the Manner he has ordained.

And if you will conſult your own Conſcience it will tell you, that ſome of theſe are the true, though moſt wretched Cauſes of your Contempt of this Command of your Saviour's:

Either you live in ſome known Sin, or ungodly Way of Life, which you cannot reſolve to forſake:——Or, you are not willing to renew your Vows made in Baptiſm:—Or, which is generally the Caſe,—You have no real Concern for your Soul; only you delude yourſelf with ſome faint Purpoſes and Hopes, that ſome Time or other you will become a new Man.

In the mean Time you are guilty of a *Sin* too like the *denying the Lord that bought* you.—You bring an evil Report upon an Ordinance of Chriſt, as if it were not worth obſerving:—— You harden wicked People in their Infidelity, and Neglect of their Salvation, by calling yourſelf a Chriſtian, and living like a Heathen, in the Contempt of one of the greateſt Means of Salvation.——You live in a State, in which all your Prayers, whether public or private, whether for yourſelf or for others, will be rejected.

In ſhort, you provoke God every Day more and more to withdraw his Grace,———To leave you to your own corrupt Way of Living, till you have filled up the Meaſure of your Sins, and prepared for yourſelf a Sentence not to be heard without trembling?—*I tell you, that none of theſe Men that were bidden ſhall taſte of my Supper,* ———The Marriage Supper of the Lamb in Heaven.

How great then muſt the Sin of *thoſe* be, who *neglect to adminiſter*, and

of *thoſe who turn their Backs* upon this Ordinance, upon which our Salvation depends! *It being the Blood of Chriſt which muſt cleanſe us from all Sin.*—1 John i. 7.

AFTER all, this is not to encourage any Perſon to go to the Lord's Supper without a *Wedding-garment*, without a due Regard to the Duty.—For a Man may go ſo unworthily, as to receive *Judgment* inſtead of a *Bleſſing*:—For Example,—*Such* as live in any known Sin unrepented of;——*Such* as are not ſincerely reſolved to live and be governed by the known Laws of the Goſpel;——*Such* as live at Variance with their Neighbours, without being willing to be reconciled;—*Such* as have done Wrong, and will not make Satisfaction, as they are able;———Laſtly, *Such* as go *out of mere Cuſtom*, without conſidering the *End* or *Benefit* of the Ordinance; and return to their uſual ſinful Liberties, as ſoon as the Service is over.

All

All ſuch ought to know, that they went unworthily; and if they have any true Concern for their Souls, they will conſider better, and lay themſelves under ſtricter Obligations, before they go again to the Lord's Supper.

But then let them not, at the Peril of their Souls, deal deceitfully, and make this a Pretence of neglecting to go to this Ordinance for the future; leſt they provoke God *to leave them to themſelves*, which is one of the greateſt Judgments that can befal them.

On the other Hand, let not any well-meaning Chriſtians be *diſcouraged* with *Fears* of having gone unworthily to the Lord's Supper; and ſo forbear, becauſe they do not find all the *Benefit* and *Change* wrought in them, which they hoped for; but let them conſider, that a State of *Holineſs* and *Perfection* is not to be expected at once, but by Degrees, and as we make good Uſe of the Graces which the

Holy Spirit from Time to Time vouchſafes to us :

A good Chriſtian not being *one* who has no Inclination to Sin, but *one* who, through the Grace of God, immediately *checks* and ſuffers not ſuch Inclination to grow into evil Habits.

God, who knows our Infirmities, will accept our *ſincere Endeavours*, though attended with *Imperfections* and *Backſlidings*, provided we condemn ourſelves for them, and ſtrive to amend.

And let us remember for our Comfort, that Jeſus Chriſt himſelf pronounced all his Diſciples (*the Traitor excepted*) to be *clean*, that is, *qualified* to receive this Sacrament, which he was going to adminiſter to them, although he knew them to be ſubject to very great *Failings* and *Infirmities*; which ſoon appeared, when they all forſook him, contrary to their ſolemn Promiſes; but this they repented of, and were forgiven by their compaſſionate Redeemer.

If

If therefore you *love* God, and your Neighbour, *though not ſo fervently* as you could wiſh;—If you have a real *Deſire* of being better than at preſent you find yourſelf to be;—If the Fruits of the Holy Spirit, though in a very low Degree, do appear in your Life; ———Laſtly, if you do daily *pray* for God's Grace, that you may, in his good Time, be what he would have you to be, and do not live in any known Sin; by no Means forbear to go to this Ordinance, as often as you have an Opportunity; and depend upon God's Bleſſing, and an Increaſe of his Graces.

The PRAYER.

GRANT, O God, that I may never draw down thy Judgments upon myſelf, either by turning my Back upon this Ordinance, or by going to it without Thought, and unworthily. May thy Mercy pardon what is paſt, and give me Grace, for

the Time to come to conſecrate my Life to Thee, and to embrace every Occaſion of remembring my Redeemer's Love, and thereby ſecuring thy Favour, and my own Salvation! And, if it be thy Will, grant that I may always find ſuch Comfort and Benefit in this Ordinance, as may encourage me to obſerve it with Joy unto my Life's End.

Give me leave to recommend to thine infinite Mercy the miſerable Condition of all ſuch, as neglect ſo great Means of Grace and Salvation.—Awaken all Chriſtian People into a Senſe of this Duty:—Open their Eyes, and correct their Miſtakes, that they may be convinced, that this is the only Means of making their Peace with Thee, and of rendering their Perſons and their Prayers, acceptable to thy Divine Majeſty, through Jeſus Chriſt our Lord. *Amen.*

SECT.

SECT. X.

EVERY well-diſpoſed Chriſtian, after he has thus far prepared himſelf for this Sacrament, will endeavour to keep the Thoughts of his Duty, and the Bleſſing he hopes for, warm in his Heart, until the Time of Receiving.

Some of *the following Scriptures*, and Meditations upon them, may, through God's Grace, anſwer that End; nor will they take up too much Time, becauſe ſome or more of them, as Occaſion offers, may be devoutly uſed in the Midſt of Buſineſs.

And this Method of Devotion is here propoſed, to lead Chriſtians to make proper Reflections upon other Parts of Scripture which they read or hear.

Rev. iii. 17. *Thou ſayeſt I am rich, and have need of nothing: And know-*

eſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

This is the ſad Condition to which, as Sinners, we are ſubject; and it is thy Mercy, O God, that any of us are ſenſible of it. Preſerve me, I beſeech Thee, from that Blindneſs which would hinder me from ſeeing my own Miſery; and from that *Pride* which would keep me from acknowledging it before Thee, who alone canſt help me. O give me a true Senſe of the Maladies I labour under, and keep me, for thy Mercies Sake, and for the Sake of Jeſus my Redeemer.

Pſalm li. 17. *The Sacrifice of God is a broken Spirit; a broken and contrite Heart God will not deſpiſe.*

But moſt unfit is *mine* to be to God preſented, until I have obtained his Pardon for the many Sins by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, ſaith the Lord; and I will not keep Anger for ever:*

ever: Only acknowledge thine Iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.

I do acknowledge my Sin unto Thee, O God; and mine Iniquities will I not hide: I do therefore implore thy Pardon, and plead thy gracious Promiſe, with full Purpoſe of Heart, never again to return to Folly.

Jer. xvii. 9. *The Heart is deceitful, and deſperately wicked: Who can know it?*

I cannot indeed anſwer for my own Heart; but there is nothing, O Lord, impoſſible with Thee: In Thee I do put my Truſt; let me never be put to Confuſion:—Keep it ever in my Heart, what an *evil Thing*, and *bitter*, it will be, *to forſake the Lord.*

1 John iii. 8. *He that committeth Sin* (who abandons himſelf to live in known Sin) *is of the Devil*;—is under his Power and Government.

Preſerve me, gracious God, from ſo fatal a Blindneſs, to chooſe *Satan* for

my *Lord* and *Governor*, inſtead of thy *Bleſſed Son*, who laid down his Life to redeem us from the dreadful Tyranny of the Devil.

1 John ii. 25. *This is the Promiſe that he hath promiſed us, even eternal Life.*

How infinitely good is God, to give us ſo great Encouragement to ſave ourſelves from Ruin!———Give me, I beſeech Thee, a firm Faith in this Promiſe, that no *Fears* may terrify me, no *Pleaſures* may corrupt my Heart,—No *Difficulties* may diſcourage me from ſerving Thee.

Matt. xvi. 24. *If any Man will come after me, let him deny himſelf, and take up his Croſs, and follow me.*

O my Saviour! who pleaſedſt not thyſelf, but tookeſt upon Thee the Form of a Servant; let me not profeſs to follow Thee, without endeavouring to follow the Bleſſed Steps of thy moſt holy Life.—Thy *Patience*, *Meekneſs*,

Meekneſs, and Humility: Thy *great Diſregard* for the World, its *Pleaſures, Profits,* and all its *Idols:* —— Thy ſenſible Concern for the Miſeries of Men: ——Thy Unweariedneſs in doing Good: ——Thy Conſtancy in Prayer, and Reſignation to the Will of thy Father. —— Let me part with any Thing as dear as a *Right Hand,* or a *Right Eye,* rather than not follow Thee.

Matt. vi. 24. *No Man can ſerve two Maſters.——You cannot ſerve God and Mammon.*

May I never ſet up any *Rival,* O God with Thee, in the Poſſeſſion of my Heart! May I never attempt to reconcile thy Service with that World *which is Enmity with Thee!*——Give me, I beſeech Thee, the *Eyes of Faith,* that I may ſee the World, what in Truth it is,———The Danger of its *Riches,*——The Folly of its *Pleaſures,* ——The Multitude of its *Snares,*—— The Power of its *Temptations,*——— Its *deadly Poiſon,* and certain Danger of

of drawing my Heart from the Love of Thee.

Matt. xxii. 37, 39. *Thou ſhalt love the Lord thy God with all thy Heart,* ——— *And thy Neighbour as thyſelf.*

O that the Love of God *may be the commanding Principle of my Soul*; and that I may have this comfortable Proof of his Love abiding in me, that I ſtudy to pleaſe him, and to keep his Commandments; ——— That my Love to my Neighbour may be ſuch as God has commanded; That I may *give* and *forgive*, and *love* as becomes a Diſciple of Jeſus Chriſt!

1 John iii. 14. *We know that we have paſſed from Death unto Life, becauſe we love the Brethren.*

What it is to *love my Neighbour as myſelf*, Thou, O Lord, haſt taught me in thy holy Word; — Never to *wrong* or *deceive* him; —— Never to *grieve* him, or without a Cauſe to *create* him Trouble; — Never to *treat* him with *Contempt* and *Scorn*; —— Never to be *pleaſed*

pleaſed with his *Misfortunes* and *Faults*; ——But to *rejoice* in his *Happineſs*, and *help* him in his *Wants*.—Give me, O Lord, this Proof of my having paſſed from Death unto Life.

Gal. iii. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.*———That is, he was treated as one under the Curſe of the Law, *Deut.* xxi. 23.

Bleſſed God, How great was our *Miſery!* How great was thy *Mercy!* when nothing could ſave us from Ruin, but the Death of thy Son!—— I ſee by this, how hateful Sin is to Thee.——Make it ſo to me, I beſeech Thee.——May I never flatter myſelf that thy Mercy will ſpare me, if I continue in Sin, when thou ſparedſt not thine own Son, when He put himſelf in the Place of Sinners!——May I never provoke thy Juſtice!——May I never forget thy Mercies, and what thy Son has done for me!

Tit.

Tit. ii. 14. *He gave himſelf for us, that he might redeem us from all Iniquity; and purify unto himſelf a peculiar People, zealous of good Works.*

Bleſſed be God, that I am united to this People by *Baptiſm!* Grant that I may never diſgrace Thee, or my Chriſtian Profeſſion, by an ungodly Life.——O Thou, who haſt redeemed us from Sin and Death, cauſe me to underſtand, to value, and ever remember, thy great Love; and to ſhew that I do ſo, by a Life *conſecrated* to thy Service.

2 Tim. ii. 12. *If we deny him, he will alſo deny us.*

How many deny Thee, O Jeſus, without *Thought*, and without *Dread!* Do they know what they do, who *lightly* turn their Backs upon this Ordinance?——Who make a Mock of Sin, which coſt Thee thy Life?——Who are aſhamed of Thee, and of thy Goſpel, out of Regard to Men?——Who by their unchriſtian Lives do *renounce*

nounce thy Service?——Do they conſider what it is *to be denied by Thee?*—That it is to have *no Intereſt* in thy *Death*, thy *Merits*, and *Mediation?*—Gracious God deliver me from this dreadful *Sin* and *Judgment*.

Matt. xxvi. 35. ——— Peter *ſaid, though I ſhould die with Thee, yet will I not deny Thee.*

Preſerve me, gracious Lord, from a preſumptuous Opinion, and Dependence on my own *Strength*, without the Aids of thy *Grace:* Let me ſee, in this ſad Inſtance, my Weakneſs without thy Aſſiſtance, and my Ruin without thy Help.

Luke xxii. 61, 62. *And the Lord turned, and looked upon* Peter; *and* Peter *remembered the Words of Chriſt;—and went out, and wept bitterly.*

O Jeſus, look upon me with the ſame Eye of Compaſſion, whenever I ſhall do amiſs, that I may ſee my Fault, and forthwith return to my Duty:—

Let

Let this Inſtance of thy Mercy be our Comfort, ſince ſo great and repeated a Crime did not exclude *this Penitent* from thy Mercy; but let not this make us fearleſs of offending Thee, leſt we never repent.

Luke xxii. 3, 4, 5. *Then entered* Satan *into* Judas, *and he communed with the Chief Prieſts, how he might betray him unto them: — And they covenanted to give him Money*, &c.

If I ſhould provoke Thee, O God, by reſiſting thy Holy Spirit, to leave me to my own *natural Corruption*, and to the Power of *Satan*, I ſee in this wretched Man what Wickedneſs I am capable of.——Lord God, *abandon* me not to my own Choices.——*Shut* my Heart againſt that *Covetouſneſs*, which was the Root of ſo great a Sin. *Keep me from preſumptuous Sins, leſt they get the Dominion over me*; and ſecure me under the conduct of thy Holy Spirit, for Jeſus Chriſt's Sake.

Deut. xvi. 16, 17. *They ſhall not appear before the Lord empty. Every Man ſhall give as he is able, according to the Bleſſing of the Lord thy God, which he hath given Thee.*

Shall I appear before Thee, O God, worſe than a *Jew?*——Can I give any Thing to *thy Poor*, but what I have received *from Thee?* How can I ſay that I love Thee much, if I give ſparingly to them, whom Thou haſt appointed *in thy Place* to receive *our Alms?* Give me an Heart, O God, to give according to thy Bleſſing upon me, and as I expect thy Bleſſing upon myſelf and Subſtance.

1 Pet. iv. 10. *As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards.*

O God, thou haſt taught us, that we are all but thy *Stewards*,——Keep me, I beſeech Thee, from that great Injuſtice of defrauding *thy Poor* of their Right:

Right: — Give me Grace to *moderate* all my vain *Deſires* and *Expences*, that I may have to give to them that need; ——— and that the *Meaſure* of thy Bleſſings to me may be the *Meaſure* of my Charity to others.

THE

THE ORDER FOR ADMINISTRATION OF THE LORD's SUPPER.

INTRODUCTION.

THAT you may profit by the following Assistance, be advised to read the *Communion Service*, with the *Directions* and *Meditations*, some Time before you go to the Sacrament, that you may attend to every Part of the public Service without Distraction.

When

Whenever you have Time for your private Devotions, let them be ſo *ſecret* that no body may be diſturbed by you.

And if, inſtead of *repeating* the Prayers, and other Parts of the Service, after the *Miniſter*, as the Manner of too many is, to the Diſturbance of ſuch as are near them; if, inſtead of doing ſo, you would ſecretly ſay, AMEN, at the End of every Petition, you will find this the very beſt Way to keep your Mind intent upon your Devotions.

If any Perſon, who is ordained to adminiſter this Sacrament, ſhall think fit to caſt his Eye upon this Book, I would beſeech him to conſider ſeriouſly, how many Communicants there are, who have no ordinary Way of coming to the Knowledge of this great Duty, or other Help to their Devotion, beſides what the Church has provided for them in this Office: That therefore, in Compaſſion to ſuch, this Service ought to be performed with the greateſt *Deliberation*, as well as *Devotion*, that the *Unlearned*, who are generally the greateſt Number, may be *edified*, as well as *inſtructed*.

THE

THE ORDER FOR ADMINISTRATION OF THE LORD's SUPPER.

First Rubrick.

So many as intend to be Partakers of the Holy Communion, ſhall ſignify their Names to the Curate, at leaſt ſome Time the Day before.

Obſervations upon it.

IT is with great Reaſon that the Church has given this Order; wherefore do not neglect it.

You will have the Comfort of knowing, either that your *Paſtor* hath nothing to ſay againſt you; or, if he has, you will have the Benefit of his Advice; and a good Bleſſing will attend your Obedience to the Church's Orders.

Second

Obſer-

Second Rubrick.

And if any of thoſe be an open and notorious Evil-liver, or have done any Wrong to his Neighbour by Word or Deed, ſo that the Congregation be thereby offended, the Curate, having Knowledge thereof, ſhall call him, and advertiſe him, that in anywiſe he preſume not to come to the Lord's Table, until he has openly declared himſelf to have truly repented and amended his former naughty Life, that the Congregation may thereby be ſatisfied, which before was offended; and that he hath recompenſed the Parties to whom he hath done Wrong; or at leaſt declare himſelf to be in full Purpoſe ſo to do, as ſoon as he conveniently may.

Obſervations.

If you are conſcious to yourſelf (tho' your Paſtor ſhould not know it) that your Life has been ſuch as hath given *Offence* or *Scandal* to your Chriſtian Profeſſion, do not go to the Sacrament, until you have given ſome plain Proof of your Repentance, and Purpoſe of leading a new Life.

But then, as you hope for God's Grace and Mercy, do not put off the doing of this one Moment, leſt you provoke God *to leave you to yourſelf*; for then you never will repent.

Third

Obſer-

Third Rubrick.

The ſame Order ſhall the Curate uſe with thoſe betwixt whom he perceiveth Malice and Hatred to reign; not ſuffering them to be Partakers of the Lord's Table, until he knoweth them to be reconciled.

And if one of the Parties, ſo at Variance, be content to forgive from the Bottom of his Heart all that the other hath treſpaſſed againſt him, and to make Amends for that he himſelf hath offended; and the other Party will not be perſuaded to a godly Unity, but remain ſtill in his Frowardneſs and Malice; the Miniſter in that Caſe ought to admit the penitent Perſon to the holy Communion, and

Obſervations.

The Lord's Supper being a Sacrament and Token of Reconciliation and Friendſhip with God and Man, ſuch as will not forgive the Injuries they have received, nor make Satisfaction for the Injuries they have done to others, muſt not preſume to go to the Lord's Table, leſt they receive a *Curſe* inſtead of a *Bleſſing*.

But then *ſuch* would do well to conſider, that while they are under theſe bad Diſpoſitions, they are at Enmity with God as well as with their Neighbour; and therefore are not qualified even to *aſk*, much leſs to *hope* for, any Favour from him:—There being *no Mercy for him*, who will not *ſhew Mercy* to his Neighbour:—This being an expreſs Condition of our Peace with God, *Matt.* vi. 15.

And we ſhould always remember, that *He that loveth not his Brother abideth in Death*, 1 John ii. 14.

Rubrick.

and not him that is obſtinate; provided that every Miniſter ſo repelling any, as is ſpecified in this or in the next precedent Paragraph of this Rubrick, ſhall be obliged to give Account of the ſame to the Ordinary within fourteen Days after, at the fartheſt, and the Ordinary ſhall proceed againſt the offending Perſon, according to the Canon.

Obſervations.

It is God, who ſaith this: And dare we delay to be at Peace with our Neighbour even one Day, if we can help it?

Fourth Rubrick.

The Table, at the Communion-time, having a fair white Linen Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning and Evening Prayers are appointed to be ſaid; and the Prieſt, ſtanding at the North Side

Obſervation.

It may ſo happen, that you did not know that the Sacrament was to be adminiſtred, until you ſaw the Communion Table covered: However, if you have been a conſtant Communicant before, do not turn your Back upon the holy Ordinance; but ſay in your Heart—*I will moſt gladly cloſe with this bleſſed Occaſion of remembering*

Rubrick.	*Obſervation.*
Side of the Table, ſhall ſay the Lord's Prayer, with the Collect following, the People kneeling.	*bering the Death of my Redeemer.*

The COMMUNION SERVICE.

When the Miniſter begins, lay aſide all other Books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.

OUR * Father which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven.

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* The Lord's Prayer ſhould always be ſaid with the greateſt Deliberation and Devotion: And eſpecially at this Time, when we beg of God the Bread which muſt nouriſh us unto Life eternal, and all the Graces neceſſary to obtain that invaluable Bleſſing.

Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

The Collect.

ALmighty God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid, cleanſe the Thoughts of our Hearts by the Inſpiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy holy Name, thro' Jeſus Chriſt our Lord. *Amen.*

Obſervation.

BEcauſe the Love of God will make all his Commands eaſy, and to be obeyed with Chearfulneſs; we therefore beg of him to purify our Hearts by Faith, that we may love and fear him, and keep his Commandments, upon which all our Happineſs depends.

Rubrick.

Rubrick.

*Then * ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the Ten Commandments; and the People, ſtill kneeling, ſhall, after every Commandment, aſk God Mercy for their Tranſgreſſion thereof for the Time paſt, and Grace to keep the ſame for the Time to come, as followeth:*

Obſervation.

We ſee with what great Judgment theſe *Commandments* were appointed to be read in this Service, ſince by the Law is the Knowledge of Sin: And when we are convinced in our own Conſcience, that we have not kept a Law which is *Holy*, *Juſt*, and *Good*, we ſhall then ſee *the* NEED, *and the* BLESSING *of a* REDEEMER; and how earneſtly we ought to beg God, for his Sake, *to have Mercy upon us; and to incline our Hearts to keep theſe Laws.*

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* When it is conſidered how many People there are, who have no other Way of coming to the Knowledge of their Duty; it will appear with what great Reaſon the Prieſt is required to read theſe *Commands of God diſtinctly*; and how religiouſly this Rubrick ought to be obſerved.

Observations and Directions.

THAT you may obey the following Commands of God with Chearfulneſs, you ought to be firmly perſuaded, ——That God, who ſtandeth in no Need of our Obedience and Service, hath given us theſe Laws merely for our own Good, to reſtrain the Diſorders we are ſubject to, and to hinder us from ruining ourſelves.

Conſider theſe Commands in this View, and as they are the Effect of the great Love of God for his poor Creatures; or elſe you will look upon them as a Burden, and obey them with an unwilling Mind.

Prepare therefore to hear them with an Attention and Reverence ſuitable to Him whoſe Commands they are; and then you will be more ſenſible what a Bleſſing it is, that Jeſus Chriſt hath by his Death delivered us from the Curſe and Puniſhment due to thoſe that break them;——having prevailed with God to accept of our Repentance, and to enable us by his Grace to obſerve them better for the Time to come.

Communion.

Minister.

GOD spake these Words, and said I am the Lord thy God: Thou shalt have no other Gods but me *.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Minister.

Thou shalt not make to thyself any graven

Observations.

WHEN you consider how apt every Man is to have his Idol—something which he admires, or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him, you will see the Reason and the Necessity of this Command; and will most heartily beg of God to keep you from such Idolatry, and that you may love him with all your Heart, and above all Things.

The Proneness of all Nations to the vile Idolatry

* The Law of Nature and right Reason, being the Law of Man in the State of Innocence, would still have been a sufficient Guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by the Transgression of our first Parents, and the Wickedness of their Posterity. It was then that God republished these Laws by *Moses* in Writing, to awaken Men, and to be a standing Witness against all such as would not consult their own Consciences, and the Law written in their Hearts.

Communion.

graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and ſhew Mercy unto Thouſands in them that love me, and keep my Commadments.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Com-

Obſervations.

latry of making and worſhipping Images, and the Creatures they repreſent, ſhews the abſolute Neceſſity of the Authority of God, to prevent ſo great a Sin, and Contempt of the Divine Majeſty; and the Judgments that would follow.

At the ſame Time, God has given us the greateſt Encouragement to obey this, and all his Commands; aſſuring us, that both we and our Childrens Children ſhall reap the Bleſſing of our Obedience.

Obſer-

Communion.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs, that taketh his Name in vain.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Remember that thou keep holy the Sabbath-day. Six Days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt do no Manner

Obſervations.

Happy it is for the World, that Men are reſtrained (as far as a Command, and the Fear of God, and his Judgments, will reſtrain them) from profaning his Name to idle and wicked Purpoſes. — Were it not for this, all Reverence for Oaths, and for God himſelf, would be loſt among Men.

When we conſider how backward we are to learn our Duty, how apt to forget it, and unwilling to put it in Practice, we cannot but acknowledge the Neceſſity and Kindneſs of this Command;—which obliges every Man, who loves and fears God, to keep one Day in ſeven holy to the Lord; in or-

Communion.

Manner of Work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is; and reſted the ſeventh Day: Wherefore the Lord bleſſed the ſeventh Day, and hallowed it.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Honour thy Father and thy Mother, that thy Days may be

Obſervations.

der to preſerve the Knowledge of the true God, and his glorious Perfections, and of our Creation and Redemption, that we may fear, and love, and adore him as we ought to do.—The Neglect of this Duty, commanded from the Beginning, having, in all Probability, been the Occaſion of that deplorable State of Ignorance and Idolatry in the Heathen World; as it has been of very remarkable Judgments upon many of thoſe among Chriſtians, that have profaned this day.

And indeed to profane the Lord's Day, is, in a Manner, to deny the God that made Us, and the World.

The infinite Miſchiefs occaſioned by Undutiful Children, by Rebellious Subjects, by Unfaithful Servants,

Communion.	*Obſervations.*
be long in the Land which the Lord thy God giveth thee.	Servants, and by the little Regard had to thoſe that watch for our Souls, ſhew the great Goodneſs of God; who, in Order to prevent thoſe Evils, hath given this Command, with a Promiſe of an eſpecial Bleſſing to ſuch as obey it.
People.	
Lord, have Mercy upon us, and incline our Hearts to keep this Law.	
Miniſter.	
Thou ſhalt do no Murder.	Men muſt be abandoned to all Inhumanity, who do not acknowledge the great Mercy of God, in forbidding us, upon Pain of his Diſpleaſure, to ſhorten our *own*, or *other* Mens Lives, by *Violence*, *Intemperance*, or by ſuch *evil Uſage*, as may make their Lives miſerable, and a Burden to them.
People.	
Lord have Mercy upon us, and incline our Hearts to keep this Law.	
Miniſter.	
Thou ſhalt not commit Adultery.	If the Sins of *Whoredom*, *Impurity*, and *Uncleanneſs*, and that *Luxury*, *Drunkenneſs*, and *Sloth*, which leads to them, had not been forbidden by

Communion.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

People.

Lord, have Mercy upon

Obſervations.

God himſelf, the World would have ſet light by them; and, as bad as it was, would have been much more wicked.

Every one, whoſe *Rights* and *Properties* have been invaded by *Violence*, or *Fraud*, or *Injuſtice*, or *Thievery*, do eaſily ſee the *Reaſon*, and *Goodneſs*, and *Neceſſity*, of this Law of God; and therefore ought to pray moſt earneſtly that it may be religiouſly obſerved by themſelves and others.

Evil-diſpoſed People being capable of doing the greateſt Miſchief to the *Eſtates*, *Reputations*, and *Lives* of their Neighbours, by falſe *Oaths*, and lying *Stories*, God hath moſt mercifully conſulted the Good of Mankind, by a Law forbidding them, at their

Communion.	*Obſervations.*
upon us, and incline our Hearts to keep this Law.	their Peril, to ruin themſelves and others by ſuch wicked Ways.
Miniſter.	
Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife; nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any Thing that is his.	The *Wiſdom* of God and his *Goodneſs* to us, appears in this Command: —— Laying a Reſtraint upon the very evil *Deſires* of our Hearts, becauſe this is the *Source* and *Spring* of all Manner of Wickedneſs.
People.	By this Law he ſhews us, that all our *Thoughts* are known to, and will be *judged* by him, at the great Day.
Lord, have Mercy upon us, and write all theſe thy Laws in our Hearts we beſeech Thee.	

WHOEVER conſiders the ſad Effects of Mens Diſobedience to theſe Laws, in the Lives of Idolaters, common Swearers, Profaners of the Lord's Day, undutiful Children, rebellious Subjects, Murderers of Mens Lives and Reputations, Whoremongers, Thieves,

Thieves, perjured Witneſſes, and covetous Perſons, and the Judgments that attend them, will have Reaſon to bleſs God, who has given us Rules to live by; and will moſt earneſtly beg him to write and keep them in his own and all Mens Hearts.

Communion.

Rubrick.

Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,

Obſervations upon this Rubrick.

So great are the Bleſſings of a righteous and peaceable Government, that we are commanded, in an eſpecial Manner, to pray for Kings, and for all that are in Authority; for *Them* firſt, that remembering they are in the Place of God, they may endeavour to promote *his* Glory whom they repreſent, defend the Perſons and Rights of Men, and puniſh Evil-doers according to the Tenor of theſe Laws; and ſecondly, for *Ourſelves*, that we may obey our Governors out of a Principle of Conſcience, and in Obedience to God.

Com-

Communion.

Let us pray.

ALmighty God, whoſe Kingdom is everlaſting and Power infinite, have Mercy upon the whole Church; and ſo rule the Heart of thy choſen Servant GEORGE, our King and Governor, that he (knowing whoſe Miniſter he is) may above all Things ſeek thy Honour and Glory; and that we and all his Subjects (duly conſidering whoſe Authority he hath) may faithfully ſerve, honour, and humbly obey him, in Thee, and for Thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord; who with Thee and the Holy Ghoſt, liveth and reigneth ever One God, Word without End. *Amen.*

Or,

ALmighty and everlaſting God, we are taught by thy holy Word, that the Hearts of Kings are in thy Rule and Governance, and that Thou doſt diſpoſe and turn them as it ſeemeth beſt

beſt to thy godly Wiſdom; we humbly beſeech Thee ſo to diſpoſe and govern the Heart of GEORGE thy Servant, our King and Governor, that in all his Thoughts, Words, and Works, he may ever ſeek thy Honour and Glory, and ſtudy to preſerve thy People committed to his Charge, in Wealth, Peace, and Godlineſs. Grant this, O merciful Father, for thy dear Son's Sake, Jeſus Chriſt our Lord. *Amen.*

Communion.	*Obſervation*, &c.
Rubrick.	
Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle. Then ſhall be read the Goſpel, the People all ſtanding up. And the Goſpel ended, ſhall be ſung or ſaid,	We are all required *to ſtand up* at the Reading of the Goſpel, to ſhew, that we have a very particular Reſpect for, and with Reverence attend to, every Thing that was ſaid or done by, or recorded of, our moſt bleſſed Lord and Maſter.

I Be-

I Believe in One God the Father Almighty, Maker of Heaven and Earth, and of all Things viſible and inviſible:

And in One Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten not made, being of one Subſtance with the Father, by whom all Things were made: Who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghoſt of the *Virgin* MARY, and was made Man, and was crucified alſo for us under PONTIUS PILATE. He ſuffered and was buried, and the Third Day he roſe again according to the Scriptures, and aſcended into Heaven, and ſitteth on the Right-hand of the Father. And he ſhall come again with glory to judge both the Quick and the Dead: Whoſe Kingdom ſhall have no End.

And I believe in the Holy Ghoſt, the Lord and Giver of Life, who proceedeth from the Father and the Son, who

who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I believe one Catholic and Apoſtolic Church, I acknowledge one Baptiſm for the Remiſſion of Sins, and I look for the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

Now you will have Time to ſay ſecretly,

—Lord, increaſe my Faith: —Grant that I may die in this Faith, and in the Communion of thy holy Church; and be united to Thee, and to all thy Members, by a Faith and Charity that ſhall never end.

Communion.	*Obſervation.*
Rubrick.	
Then the Curate ſhall declare unto the People what Holidays, or Faſting Days, are in the Week following to be obſerved.	The Church having taken care that her Clergy ſhall do their Duty, in giving Notice of ſuch Holidays, &c. as are to be obſerved; every good Chriſtian will endeavour to obſerve them, not as is the Manner of thoughtleſs

Com-

Communion.

Obſervation.

leſs People, in Idleneſs and Intemperance; but in going to Church, and praiſing God for his Mercies vouchſafed us in Jeſus Chriſt, and for his holy Apoſtles, by whoſe Labours we were brought from the Power of *Satan* unto God.

Rubrick.

Then ſhall follow the Sermon, &c.

Obſervations, &c.

If you hear the *Sermon* with a religious Attention, you will be much better diſpoſed to receive the Sacrament worthily.

Rubrick.

Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, *ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his Diſcretion.*

Now ſay ſecretly: — I will give as I am able, according to the Bleſſing of the Lord my God, which he has given me.—And when you give your *Alms*, ſay; — Lord, pardon all my vain Expences; and accept of this Teſtimony of my Gratitude, for what I have received from Thee.

Com- *Obſer-*

Communion.

LET your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven. St. *Matt.* v. 16.

Lay not up for yourſelves Treaſures upon Earth, where Ruſt and Moth doth corrupt, and where Thieves break through and ſteal: but lay up for yourſelves Treaſures in Heaven, where neither Ruſt nor Moth doth corrupt, and where Thieves do not break through and ſteal. St. *Matt.* vi. 19, 20.

Whatſoever ye would that Men ſhould do unto you, even ſo do unto them; for this is the law and

Obſervations.

O Heavenly Father, give us all Grace, that we may honour Thee, both in our *Lives* and by our *Alms*, and that thou mayſt be glorified by thoſe that receive them.

Magnify the Power of thy Grace, O God, upon us, in freeing our Souls from the *Love of Riches* ——That we may have the greateſt Part *of our Treaſure in Heaven; and that our Hearts may be there alſo.*

May this Rule of eternal Juſtice be ever preſent with us, that neither *Self-love*, nor *Intereſt*, may lead us to tranſgreſs it.

Obſer-

Communion.

and the Prophets. St. *Matt.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in Heaven. St. *Matt.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the Half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I reſtore four-fold. St. *Luke* xix. 8.

Who goeth a Warfare at any Time of his own Coſt? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who

Obſervations.

Grant, O God, that we may never build our Hopes of Salvation upon an *outward* Profeſſion only, without a Life of *Holineſs* and *good Works*.

If thou, O God, giveſt me Ability, give me an Heart, to be both juſt and charitable, that thou mayeſt ſay unto me, as thou didſt unto this *Publican*, *Salvation is come to thy Houſe*.

Shall the *Soldier*, the *Huſbandman*, and the *Shepherd*, all have their Wages, and thy *Miniſters* only, O Jeſus, be grudged theirs? God forbid! Vouchſafe unto me, and to all Chriſtians,

Communion.

who feedeth a Flock and eateth not of the Milk of the Flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual Things, is it a great Matter, if we ſhould reap your worldl Things? 1 *Cor.* ix. 11.

Do ye not know, that they who miniſter about holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* ix. 13, 14.

He that ſoweth little, ſhall reap little; and he that ſoweth

Obſervations.

tians, a better Mind, I beſeech Thee.

May the good Spirit of God bleſs the heavenly *Seed* ſown by his Miniſters, that both *they* and *we* may reap the fruit of their Labour.

Since Thou, O *Jeſus*, haſt ordained this, far be it from me to *envy*, or to *deprive* thy Servants of the Right which thou haſt given them.

It will be our own Fault, if we reap not a plentiful Crop.

Obſer-

Communion.

eth plenteouſly, ſhall reap plenteouſly. Let every Man do according as he is diſpoſed in his Heart; not grudgingly, or of Neceſſity; for God loveth a chearful Giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word, miniſter unto him that teacheth, in all good Things. Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have Time, let us do Good unto all Men; and eſpecially unto them that are of the Houſhold of Faith. *Gal.* vi. 10.

Godlineſs is great Riches,

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"Let us proportion "our Alms to our Abi- "lity, leſt we provoke "God to proportion his "Bleſſings to our Alms." Biſhop *Beveridge.*

There is nothing, O God, which we can give to thy Miniſters, equal to the Bleſſings which we receive from them, who *miniſter* unto us the Means of *Grace* and *Salvation.*

Bleſſed be God, that I have yet Time! Lord give me an Heart to do Good, *before the Night cometh, when no Man can work.*

Give me, O God a *pious*

Communion.

Riches, if a Man be content with that he hath; for we brought nothing into the World, neither may we carry any Thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this World, that they be ready to give, and glad to diſtribute, laying up in Store for themſelves a good Foundation againſt the Time to come, that they may attain eternal Life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your Works, and Labour that proceedeth of Love, which Love ye have ſhewed for his Name's Sake, who have miniſtered unto the

Obſervations.

pious and a *contented* Mind; and for the reſt, *thy Will be done.*

Bleſs God, ye that have Riches, if he has given you *Grace* and *Power* to give them with a liberal Hand and chearful Heart, without which they will be the Occaſion of certain Ruin.

My God, we have nothing but what is thine; and yet thou makeſt thyſelf a *Debtor* to us, for what we give to *thy Poor*, and to thy Miniſters—— How great is his Goodneſs!

Obſer-

Communion.

the Saints, and yet do miniſter. *Heb.* vi. 10.

To do Good, and to diſtribute, forget not; for with ſuch Sacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him, how dwelleth the Love of God in him? 1 *John* iii. 17.

Give Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord ſhall not be turned away from Thee. *Tob.* iv. 7.

Be merciful after thy Power. If thou haſt

Obſervations.

May our Prayers, and our Alms, go up before Thee, O God! And graciouſly accept them for Jeſus Chriſt's Sake.

Thou, O God, canſt ſupport all thy *Poor* without our Aſſiſtance; but it is by *them* that thou trieſt our Faith, and our Love for Thee.

Give me, O Lord, a true Compaſſion for the Miſeries of others, that thou mayeſt have Compaſſion on me, *at the Great Day*.

I thank Thee, O God, that thou judgeſt not by

Communion.	*Obſervations.*
haſt much, give plenteouſly: If thou haſt little, do thy Diligence gladly to give of that little; for ſo gathereſt thou thyſelf a good Reward in the Day of Neceſſity. *Tob.* iv. 8, 9.	the Greatneſs of the *Gift*, but by the *Heart*, and the Ability of the Giver; and wilt reward accordingly.
He that hath Pity upon the Poor, lendeth unto the Lord: And look, what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.	To thy Account, O God, I place my Charity to the Poor thou ſendeſt unto me; and I know that I ſhall be no Loſer.
Bleſſed be the Man that provideth for the Sick and Needy: The Lord ſhall deliver him in the Time of Trouble. *Pſalm* xli. 1.	Keep me, O God, from all idle and vain Expences, that I may *always* have to give to him that needeth. At the *Hour of Death*, and *in the Day of Judgment*, good Lord deliver me.

Rubick.

Rubrick.

Whilſt the Sentences are in reading, the Deacons, Church-wardens, or other fit Perſons appointed for that Purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the People, in a decent Baſon, to be provided by the Pariſh for that Purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.

Obſervation.

You will now have the Comfort of ſeeing your *Alms* preſented unto God by his Miniſter, in order to bring down his Bleſſing upon yourſelf, and upon the reſt of your Subſtance and Labours, according as you have been a *niggardly* or a *chearful* Giver.

Rubrick.

*And * when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient; after which done, the Prieſt ſhall ſay,*

Let us pray for the whole State of Chriſt's Church militant here on Earth.

Obſervations.

The Prieſt now, and not till this Time, placeth the *Bread* and *Wine* upon the Lord's Table, in the Sight of the Communicants, as a *public Acknowledgment*, that our *Lives*, and whatever is neceſſary for their Preſervation, are owing to the Gift of God.

We are now going to exerciſe another and moſt extenſive Branch of Chriſtian Charity towards the whole Church of Chriſt; which you ſhould ſeriouſly attend to, that you may add (ſecretly) *Amen* to every Petition.

ALmighty and everlaſting God, who by thy holy Apoſtle haſt taught us to make Prayers and Supplications,

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* If this Rubrick is not ſtrictly obſerved, as in many Places it is not, the Intent of the Church is defeated, and a very inſtructive Circumſtance is omitted.

and

and to give Thanks for all Men; we humbly beſeech thee moſt mercifully [*to accept our Alms and Oblations, and*] to receive theſe our Prayers, which we offer unto thy Divine Majeſty; beſeeching Thee to inſpire continually the Univerſal Church with the Spirit of Truth, Unity, and Concord; and grant that all they that do confeſs thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beſeech Thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy Servant GEORGE, our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently miniſter Juſtice, to the Puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O Heavenly Father, to all Biſhops and Curates, that they may, both by their Life and Doctrine, ſet forth thy true and lively Word, and

rightly and duly adminiſter thy holy Sacraments. And to all thy People give thy heavenly Grace, and eſpecially to this Congregation here preſent, that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly ſerving Thee in Holineſs and Righteouſneſs all the Days of their Life. And we moſt humbly beſeech Thee, of thy Goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity. And we alſo bleſs thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beſeeching Thee to give us Grace, ſo to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jeſus Chriſt's Sake, our only Mediator and Advocate. *Amen.*

Com-

Communion.

Rubrick.

When the Miniſter giveth Warning for the Celebration of the holy Communion (which he ſhall always do upon the Sunday, *or ſome Holiday immediately preceding) after the Sermon or Homily ended, he ſhall read this Exhortation following.*

Obſervations.

If you ſeriouſly attend to the following Exhortations or Warnings, you will learn what you ought to do, in order to be a worthy Communicant.

And you would do well to read them over again, when you return Home, that you may fix them in your Memory, and that they may be a *ſtanding Rule* to go by through your whole Life.

DEarly * Beloved, on ——— Day next, I purpoſe, through

Believe it for a certain Truth, that ſuch as are not religiouſly diſpoſed to go to this Ordinance, are unqua-

* When it is conſidered how many poor Chriſtians there are, who have little or no other Means of coming to the Knowledge of this Ordinance, and

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through God's Aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in Remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render moſt humble and hearty Thanks to Almighty God, our Hea-

Obſervations.

unqualified to *aſk* or *receive* any *Bleſſing* or *Favour* from God.

That therefore you may lay hold on every Occaſion offered you—Conſider ſeriouſly what you are called to.

Firſt, To *obey* an expreſs Command of Jeſus Chriſt, by whom alone you can hope for Salvation.

2*dly*, To teſtify to the World, that you *belong to him*; and to join with his *Family*, in order to recount and acknowledge the moſt ineſtimable Bleſſing, which he hath purchaſed for his Church.

And, 3*dly*, To devote yourſelf to him, and to his Service, who is continually

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the Manner of preparing themſelves for it, but by what they learn from hearing theſe Exhortations; every Paſtor will think himſelf obliged in Conſcience, and as he values the Edification of his Flock, to read theſe Exhortations *with the greateſt Deliberation*, and with an Affection that ſhall even force the Attention of his Hearers.

Communion.

Heavenly Father, for that he hath given his Son, our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual Food and Suſtenance in that holy Sacrament. Which being ſo divine and comfortable a Thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my Duty is to exhort you, in the mean Seaſon, to conſider the Dignity of that holy Myſtery, and the great Peril of the unworthy Receiving thereof; and ſo to ſearch and examine your own Conſciences (and that not lightly, and after the Manner of Diſſemblers with God; but

Obſervations.

tinually interceding for all ſuch as go unto God by him.

And very many will be the Benefits of embracing every Occaſion that is offered you.

You will not eaſily fall into a State of *Sin* and *Security*, being ſo often put in Mind of the Danger of going careleſly and unprepared.

You hear in what a good Preparation conſiſts —In confeſſing your Sins to Almighty God, with full Purpoſe of Amendment of Life:——In exerciſing the Duties of *Charity*:—In *giving* and *forgiving*, &c.

All which being done in Obedience to the Command of Chriſt, muſt needs be acceptable to the Divine Majeſty, and in Time,

Communion.

but ſo,) that ye may come holy and clean to ſuch a heavenly Feaſt, in the Marriage-garment required by God in holy Scripture, and be received as worthy Partakers of that holy Table.

The Way and Means thereto is: *Firſt*, To examine your Lives and Converſations by the Rule of God's Commandments, and whereinſoever ye ſhall perceive yourſelves to have offended, either by Will, Word, or Deed, there to bewail your own Sinfulneſs, and to confeſs yourſelves to Almighty God, with full Purpoſe of Amendment of Life. And if ye ſhall perceive your Offences to

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gain you all thoſe Graces, which you can deſire, or ſtand in Need of.

And, for your Comfort, remember, that if you are *prepared*, as you ought to be, for this Sacrament, you are prepared for *Death*, and for a *bleſſed Eternity*.

Conſider how many there are, who, to their Sorrow, are deprived of this Means of Grace and Salvation:——And how many, thro' a moſt ſtupid Ignorance and Negligence, *deprive themſelves* of it:—And you cannot but give God Thanks, both for the Opportunities which he affords you, and for the Graces he gives you, by your reſolving to cloſe with them.

But ſtill take care, that you go not with an evil Conſcience, as *Judas* did;—with any bad Deſign of Malice in your Heart;—or while you live and reſolve to die in any known Sin unrepented of.—Or,

Laſtly, Without fully purpoſing, thro' the Grace of

Communion.

to be ſuch as are not only againſt God, but alſo againſt your Neighbours, then ye ſhall reconcile yourſelves unto them, being ready to make Reſtitution and Satisfaction, according to the uttermoſt of your Powers, for all Injuries and Wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as you would have Forgiveneſs of your Offences at God's Hand; for otherwiſe the Receiving of the holy Communion doth nothing elſe but increaſe your Damnation. Therefore, if any of you be a Blaſphemer of God, an Hinderer or Slanderer of his Word, an Adul-

Obſervations.

of God, to lead a Life becoming a Chriſtian.

Conſider therefore the great Hazard you run of going to the Sacrament, while you live in any known Sin: You will provoke God to leave you to

Communion.

Adulterer, or be in Malice or Envy, or in any other grievous Crime; repent you of your Sins, or elſe come not to that holy Table; leſt after the taking of that holy Sacrament the Devil enter into you as he entered into *Judas*, and fill you full of all Iniquities, and bring you to Deſtruction both of Body and Soul.

And becauſe it is requiſite, that no Man ſhould come to the holy Communion but with a full Truſt in God's Mercy, and with a quiet Conſcience; therefore, if there be any of you, who by this Means cannot quiet his own Conſcience herein, but requireth further Comfort or Coun-

Obſervations.

yourſelf, and to that evil Spirit, who is continually ſeeking whom he may be permitted to devour.

Do not deſpiſe ſo kind an *Offer* as the *Miniſter* of God now makes you, if you have any Doubt upon your Spirits, the Advantage being greater than you can at preſent imagine.

You will give him an Opportunity of convincing you of Sins, which, perhaps, you were not before aware of, and which may riſe in Judgment againſt you; or clearing up *ſome Doubts*, which might proceed from a *diſordered Mind*

Communion.	*Obſervations.*
Counſel; let him come unto me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his Grief, that, by the Miniſtry of God's holy Word, he may receive the Benefit of Abſolution, together with ghoſtly Counſel and Advice, to the quieting of his Conſcience, and avoiding of all Scruple and Doubtfulneſs.	*Mind* or *State of Health*, rather than from an *evil Conſcience*. And do not entertain a Thought ſo injurious to the merciful Promiſe of your Saviour to the Paſtors of his Church, St. *John* xx. 23. or imagine, that *the Abſolution* given by his Miniſter, after he hath inquired into the *Motives* and *Manner* of your Repentance, according to the Rules of the Goſpel, do not imagine, that this will be of no Avail to the Health of your Soul, and to the Comfort of your Mind.

Communion.	*Obſervations.*
Rubrick. *Or, in Caſe he ſhall ſee the People negligent to come to the Holy Communion, inſtead of the Former, he ſhall uſe this Exhortation:* Com-	No Miniſter of God muſt ſay, that he cannot get ſuch a convenient Number as the Rubrick requires to communicate with him, as often as he himſelf is diſpoſed, until he can truly ſay, that he has

Obſervations.

has applied to his People more than once, in the Words of this Exhortation following—And until he has begg'd of God to touch their Hearts with a Senſe of their Duty and Danger, as he promiſes, and will not fail to do, conſidering how very much depends upon ſo ſacred and ſaving an Ordinance.

Communion.

DEarly beloved Brethren, on—I intend, by God's Grace, to celebrate the Lord's Supper: unto which, in God's Behalf, I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſt's Sake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how

Pious Reflections.

When the *tender Love of God* will not prevail with Chriſtians to conſider their Ways, they will learn from this *Exhortation*, what they muſt expect from the *deſpiſed Offers* of Mercy.

Say

Communion.

how grievous and unkind a Thing it is, when a Man hath prepared a rich Feaſt, decked his Table with all Kind of Proviſion, ſo that there lacketh nothing but the Gueſts to ſit down, and yet they who are called (without any Cauſe) moſt unthankfully refuſe to come: Which of you in ſuch a Caſe would not be moved? Who would not think a great Injury and Wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good Heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's Indignation againſt you. It is an eaſy Matter for a Man to ſay, I will not

Pious Reflections.

Say therefore to yourſelf, Why am I ſo earneſtly, ſo lovingly invited? Why is my *Paſtor*, why is the Church, ſo much concerned for my going to the Lord's Supper?— Is it not becauſe ſhe knows, that this is the moſt acceptable Way of ſerving God, of ſecuring his Favour, and my own Salvation?

Is it not becauſe ſhe would have me to look into the State of my Soul, as I muſt do before I go to this Sacrament, that I may not live in the Way to Ruin, till I am ſurpriſed by Death, and utterly unprepared for the Account I muſt give?

Shall my *Saviour's*, and his *Miniſter's Love* and *Care* be loſt upon me?— Is this the Way to ſhew my Thankfulneſs for the Mercies I hope for on Account of his Death?

Is *He* the *better* for my Services? Or do I not, indeed, ſerve myſelf moſt, when I obey his Commands, and accept of his Invitation?

They

Communion.

not communicate, becauſe I am otherwiſe hindered with worldly Buſineſs. But ſuch Excuſes are not ſo eaſily accepted and allowed before God. If any Man ſay, I am a grievous Sinner, and therefore am afraid to come, wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, you will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned Excuſes will avail before God. They that refuſed the Feaſt in the Goſpel, becauſe they had bought a Farm, or would try their

Pious Reflections.

They that be whole, indeed, *need not a Phyſician*: but dare I ſay this is my Caſe, when I ſo ſenſibly feel the Corruption of my Nature, and how much I ſtand in Need of Help?

Muſt I be *invited, intreated, compelled*, to give God Thanks for the greateſt Bleſſing he ever beſtowed on Men? — And to lay hold on the only Means of making my Peace with Him?

Doth it repent me, that I was dedicated to God in Baptiſm?

How ſhall I tremble, if I ſhould be required to *renounce* my Saviour, and all my Hopes in his Death?

What can be more like it, than frequently *turning my Back* upon this Ordinance, when I am invited?

How many Tears did it coſt St. *Peter*, for ſaying, that he was not Chriſt's Diſciple? Will it be accounted *a leſs* Crime in me to deny him *in Deed*, by refuſing to join myſelf with his Diſciples?

What

Communion.

their Yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly Feaſt. I for my Part ſhall be ready; and, according to mine Office, I bid you in the Name of God; I call you in Chriſt's Behalf; I exhort you, as you love your own Salvation, that ye will be Partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his Soul by Death upon the Croſs for your Salvation; ſo it is your Duty to receive the Communion in Remembrance of the Sacrifice of his Death, as he himſelf hath commanded. Which if ye

Pious Reflections.

What if this ſhould be the *laſt* Opportunity that God will vouchſafe me? This having been the Caſe of many before me.

Can I expect to be received, after *ſo many wilful Neglects*, when I am compelled by Death to flee to Jeſus Chriſt for Help and Comfort, when I ſhall moſt ſtand in Need of it?

Let me conſider what I am invited to: To thank my *Saviour* for my *Redemption*:——To engage Him to be my *Advocate* with God for my Pardon:——To declare my *Love* and *Charity* for all Mankind, which he has been ſo good as to redeem:—And to declare my Reſolutions of living as becomes a Chriſtian.

It is true, I am *unworthy* (and who is not of himſelf unworthy of God's Mercy?) and ſo am afraid of going *unprepared*: But then I will conſider, that theſe very *Fears* of offending God are *ſome Degree* of Preparation; and to refuſe when I am invited, will but increaſe my Guilt.

I wil

Communion.

ye ſhall neglect to do, conſider with yourſelves how great Injury you do unto God, and how ſore Puniſhment hangeth over your Heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your Brethren, who come to feed on the Banquet of that moſt heavenly Food. Theſe Things if ye earneſtly conſider, you will by God's Grace return to a better Mind: For the obtaining whereof, we ſhall not ceaſe to make our humble Petitions unto Al mighty God, our heavenly Father.

Pious Reflections.

I will therefore go, that I may obtain Grace to be better prepared, every Time I have an Opportunity of going to this Sacrament.

Rubrick.

Rubrick.

At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Prieſt ſhall ſay this Exhortation:

Obſervations.

If you ſeriouſly attend to the following *Exhortation*, you will be better able to judge how well you are prepared:—You will ſee the *Benefits* you may depend on by a worthy Preparation, and the *Evils* you expoſe yourſelf to, by going raſhly, or out of mere Cuſtom, to this holy Sacrament.

Communion.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all Perſons diligently to try and examine themſelves, before

Here

Communion.

before they preſume to eat of that Bread, and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament; for then we ſpiri tually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us; ſo is the Danger great, if we receive the ſame unworthily: —For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own Damnation, not con ſidering the Lord's Body; we kindle God's Wrath againſt us;

Directions and *De-votions.*

Here ſay ſecretly, May it be according to this Word to me, and to every Soul here preſent.

Suffer us not, O God, to draw theſe Judgments upon ourſelves, by going preſumptuouſly to thy holy Table.

I am

Communion.

us; we provoke him to plague us with divers Diſeaſes, and ſundry Kinds of Death. —— Judge therefore yourſelves, Brethren, that ye be not judged of the Lord; repent you truly for your Sins paſt; have a lively and ſtedfaſt Faith in Chriſt our Saviour; amend your Lives; and be in perfect Charity with all Men: ſo ſhall ye be meet Partakers of thoſe holy Myſteries. — And, above all Things, ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World, by the Death and Paſſion of our Sa-

Directions and *Devotions.*

I am, indeed, a miſerable Sinner! God be merciful to me!

I believe: Lord, increaſe my Faith.

Bleſſed be the glorious Trinity for our Redemption!

In

Communion.

Saviour Chriſt, both God and Man; who did humble himſelf, even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. And to the End that we ſhould always remember the exceeding great Love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable Benefits, which by his precious Blood-ſhedding he hath obtained for us; He hath inſtituted and ordained holy Myſteries as Pledges of his Love, and for a continual Remembrance

Directions and *Devotions.*

In theſe thy Sufferings, O Jeſus, I ſee the Puniſhment due to Sinners.

Bleſſed be thy holy Name, for this Inſtance of thy Love and Concern for Sinners, leſt they ſhould forget themſelves, and Thee!

May I never forget this valuable Bleſſing!——— May I never neglect this Way

Communion.

brance of his Death, to our great and endleſs Comfort.

To him, therefore, with the Father and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting ourſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve Him in true Holineſs and Righteouſneſs all the Days of our Life. *Amen.*

Directions and *Devotions.*

Way of preſerving the Remembrance of it!

Communion.

Rubrick.

Then ſhall the Prieſt ſay to them that come to receive the Holy Communion:

Com-

Communion.

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort, and make your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

Directions and *Devotions.*

I do ſincerely repent, and I am ſorry for my Sins.

I forgive, as I hope to be forgiven.

This I purpoſe by the Grace of God to do.

May it be to mine, and to the Comfort of every Soul here preſent!

Com-

Communion.	*Obſervations.*
Rubrick.	
Then ſhall this general Confeſſion be made in the Name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,	This moſt excellent *Form of Confeſſion* may be made uſe of in private, by every one who is preparing himſelf for the Sacrament.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men! We acknowledge and bewail our manifold Sins and Wickedneſs, which we from time to time moſt grievouſly have committed, by Thought, Word, and Deed, againſt

thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings: The Remembrance of them is grievous unto us; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father, for thy Son our Lord Jeſus Chriſt's Sake, forgive us all that is paſt; and grant that we may ever hereafter ſerve and pleaſe Thee, in Newneſs of Life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

Rubrick.

Then ſhall the Prieſt (or the Biſhop preſent) ſtand up; and, turning himſelf to the People, pronounce this Abſolution:

Com-

Communion.

ALmighty God, our Heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them, that with hearty Repentance, and true Faith, turn unto him; have Mercy upon you; pardon and deliver you from all your Sins; confirm and ſtrengthen you in all Goodneſs; and bring you to everlaſting Life, thro' Jeſus Chriſt our Lord. *Amen.*

Devotions.

May this Pardon, O God, reſt upon my Soul, and ſeal the Forgiveneſs of all my Sins!

Then ſhall the Prieſt ſay:

Hear * what comfortable Words our Saviour Chriſt ſaith unto all that truly turn to him.

Communion.

COme unto me all that travel and are heavy laden, and I will refreſh you. St. *Matt.* xi. 28.

So God loved the World, that he gave his only-begotten Son, to the End that all that believe in him ſhould not periſh, but have everlaſting Life. St. *John* iii. 16.

Devotions.

Make me, O Jeſus, truly ſenſible of *my ſad Condition*, that I may more gladly go to Thee for Help.

I believe: O Lord, increaſe my Faith, that I may ever *love* and *obey* Thee, who hadſt ſuch Love and Concern for me to ſave me from periſhing.

Hear

* Theſe moſt comfortable Words ſhould always be read with great Deliberation, that the People may have

Hear alſo what St. *Paul* ſaith:

This is a true Saying, and worthy of all Men to be received, that Chriſt Jeſus came into the World to ſave Sinners. 1 *Tim.* i. 15.

I receive this Truth, O Lord, with a thankful Heart.——O let not *that Compaſſion* be loſt upon me, which moved Thee to come into the World *to ſave Sinners.*

Hear alſo what St. *John* ſaith:

If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the Propitiation for our Sins. 1 *John* ii. 1, 2.

I have ſinned, *O bleſſed Advocate*; and do therefore put my Cauſe into thy Hands, that by thy *Blood* and *Merits*, and powerful *Interceſſion*, thou mayeſt procure my Pardon.

have time to reflect upon them; and to apply them every one to the Comfort of his own Soul; and to prevent all unreaſonable Fears and Doubts of God's gracious Pardon and Acceptance.

Communion.

After which the Prieſt ſhall proceed, ſaying,

Lift up your Hearts.

Anſw. *We liſt them up unto the Lord.*

Prieſt. Let us give Thanks unto our Lord God.

Anſw. *It is meet and right ſo to do.*

Then ſhall the Prieſt turn to the Lord's Table, and ſay,

IT is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks unto Thee, O Lord, Holy Father, Almighty, and everlaſting God!

Here

Here ſhall follow the proper Preface, according to the Time, if there be any ſpecially appointed; or elſe immediately ſhall follow:

Communion.

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praiſing Thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to Thee, O Lord moſt High. *Amen.*

Directions and *Devotions.*

If this *Form of praiſing* the Moſt High God were oftener in Chriſtians Mouths than it is, it would moſt certainly render them more worthy both to join in this Service here, and in Heaven, with the Angels of God, hereafter.

Proper Prefaces.

Upon Chriſtmas-Day, *and ſeven Days after.*

BEcauſe Thou didſt give Jeſus Chriſt thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghoſt was made very Man, of the Subſtance of the Virgin MARY his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

Theſe ſhort Prayers following may be made uſe of in your private Devotions, *either in Church or at Home.*

FOrm in me, O God, by the Power of the ſame Spirit, all the Graces and Virtues which thy *Holy Son* came to teach us, when *he clothed himſelf with our Fleſh*, in order to reſtore us to thy Favour, and to fit us for Heaven.

Upon

Upon Eaſter-day, and *ſeven Days after.*

BUT chiefly are, we bound to praiſe Thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death, and by his riſing to Life again, hath reſtored to us everlaſting Life. Therefore with Angels, *&c.*

Devotions.

MAY that all powerful Spirit, which *raiſed up* Jeſus our Lord from the Dead, *raiſe me from the Death of Sin unto the Life of Righteouſneſs*; that living in thy Favour, I may die in Peace, and reſt in Hope of a bleſſed Reſurrection!

Upon Aſcenſion-day, *and ſeven Days after.*

THro' thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection, manifeſtly appeared to all his Apoſtles, and in their Sight aſcended up into Heaven, to prepare a Place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore with Angels, *&c.*

Devotions.

St. John xii. 26.

Where I am, there alſo ſhall my Servant be.

GIve me, O God, ſuch a lively Faith in this Promiſe, as may influence my *Will*, my *Heart* and *Life*——That, devoting myſelf entirely to thy *Service*, and following the holy *Example* of thy Son, I may, thro' his Merits and Mediation, be made eternally happy.

Upon

Upon Whitſunday *and ſix Days after.*

THRO' Jeſus Chriſt my Lord, according to whoſe moſt true Promiſe, the Holy Ghoſt came down as at this Time, from Heaven, with a ſudden great ſound, as it had been a mighty Wind, in the likeneſs of fiery Tongues, lighting upon the Apoſtles, to *teach* them, and to *lead* them to all Truth; giving them both the *Gift* of divers Languages, and alſo *Boldneſs* with fer-

Devotions.

I Adore thy Goodneſs and Mercy, O God, for the invaluable Bleſſing of the Goſpel, eſtabliſhed in theſe Nations by the Power of the Holy Ghoſt. ——May the ſame *good Spirit ſanctify, govern,* and *preſerve* this Church!—— Keep all her Members from the Spirit of Error and Deluſion!——Guard her Faith againſt the reſtleſs Attempts of *Satan* and his Agents; and lead all in the Way of Life eternal, through Jeſus Chriſt our Lord. *Amen.*

Communion.

vent Zeal, conſtantly to preach the Goſpel unto all Nations; whereby we have been brought out of *Darkneſs* and *Error*, into the clear *Light*, and true *Knowledge* of Thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

Upon the Feaſt of Trinity *only.*

WHO art One God, One Lord; not One only Perſon, but Three Perſons in One Subſtance. For that which we believe of the Glory of the Fa-

Devotions.

O Eternal God, who haſt manifeſted thyſelf to us Chriſtians, by thy mighty Love to loſt Mankind;—accept of my devouteſt Thanks, O Father, for ſending thy Son to redeem us;—For thy Compaſſion, O Jeſus, in laying down thy Life for us;—And for thy Grace, O Holy

Communion.	*Obſervation.*
Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any Difference or Inequality. Therefore with Angels, *&c.*	Holy Ghoſt to make us fit Objects of the Divine Mercy.

After each of which Prefaces ſhall immediately be ſung or ſaid as above.

THerefore with Angels, and Archangels, *&c.*

Rubrick.	*Directions.*
Then ſhall the Prieſt kneeling down at the Lord's Table, ſay, in the Name of all them that ſhall receive the Communion, this Prayer following:	When the Prieſt acknowleges, in the following humble Form, his own and the Communicants *Unworthineſs*, and God's unmerited *Kindneſs* in admitting them to his Table; make this Act of Humility *your own*, by attending to it moſt devoutly.

Com-

Communion.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy. Grant us, therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood; and that we may evermore dwell in him, and he in us. *Amen.*

Rubrick.

When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more

Directions.

Here there will be a decent Pauſe, *when you will have Time privately to offer this ſhort Prayer for yourſelf, and for all preſent.*

Devo-

Rubrick.

more Readineſs and Decency break the Bread before the People, and take the Cup into his Hands, he ſhall ſay the Prayer of Conſecration as followeth:

Devotions.

THE good Lord pardon me, and every one here preſent, who hath prepared his Heart to ſeek the Lord, though he be not cleanſed *according to the Purification of the Sanctuary!* 2 Chron. xxx. 18, 19.

ALmighty God our Heavenly Father, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption, who made there (by his one Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did inſtitute, and in his holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his coming again; hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and

and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in Remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood: Who in the ſame Night that he was betrayed took Bread, and when he had given Thanks, he brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my Body which is given for you, do this in Remembrance of me. Likewiſe after Supper he took the Cup, and when he had given Thanks, he gave it to them, ſaying, Drink ye all of this, for this is my Blood of the New Teſtament, which was ſhed for you, and for many for the Remiſſion of Sins: Do this as oft as ye ſhall drink it, in Remembrance of me. *Amen.*

Directions and *Devotions.*

Say ſecretly,—Send down thy Spirit and Bleſſing upon this Means of Grace and Salvation, which thou thyſelf, O Jeſus, haſt ordained.

Rubrick.

Rubrick.

Then ſhall the Miniſter firſt receive the Communion in both Kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons, in like Manner (if any be preſent) and after that to the People alſo in Order, into their Hands, All meekly kneeling.

Directions.

While the Miniſter and others are receiving the Communion, you may employ the Time you have to ſpare in reading ſome of the *Scriptures* following, and the *Meditations* upon them.

Remember that no Poſture can be too humble, when we are to receive a Pardon, and a Pardon which muſt deliver us from Death eternal.

DEVO-

DEVOTIONS.

St. Luke xv. 2. *The Phariſees murmured, ſaying, this Man receiveth Sinners, and eateth with them.*

I Thank thee, O *Jeſus*, for this Inſtance of thy Charity for Sinners: I do indeed confeſs, that I am one of that wretched Number; and do beſeech Thee to receive me, though a very unworthy *Gueſt*, that I may eat at thy Table, and be Partaker of thy Favours.

St. Matt. xx. 32, 33. *Jeſus ſaid, What will ye that I ſhould do unto you? The blind Men ſaid, Lord, that our Eyes may be opened.*

O Lord, Thou knoweſt the *Deſires* of my Heart; for it is thy Grace that has wrought them in me, and beſides Thee there is none elſe that can help me:—I pray Thee, therefore, that thou wouldſt have Compaſſion *on me*, as Thou hadſt *on theſe blind Men*:—That the *Eyes* of my Mind may be opened:—That I may recover

cover *the Light* which Sin hath deprived me of:—That I may ſee the *great Goodneſs* of God, in ſending Thee to redeem us:—That I may ſee the due *Reward* of Sin in thy *Sufferings* and *Death*:—And that I may follow thy *holy Example* all the Days of my Life.

St. Mark ii. 17. *I came not to call the Righteous, but Sinners to Repentance.*

O Lord, who haſt called me to Repentance *by thy Word*, and *by this Ordinance*, call me alſo by thy *Grace*; but call me ſo powerfully, that I may not turn a *deaf Ear*, and that I may not reſiſt thy Call. I am forced indeed to bring my Sins along with me; but it is to *crucify* them with Thee, and with a full Purpoſe, through thy Grace, never to return to thoſe Sins I have repented of.

St. John vi. 58. *He that eateth of this Bread ſhall live for ever.*

O Jeſus, who haſt made the Life of our Souls to depend upon this Bread, grant that I may never render myſelf unworthy to receive ſo great a Bleſſing, or deprive myſelf of it by my own Negligence.—— Make it a *Principle* of immortal Life to me, by uniting me to *Thee*, and to thy *Body*,

Body, that I may be made Partaker of a divine Nature.

Exod. xii. 23. *When he ſeeth the Blood (of the Paſchal Lamb) on the Door, he will not ſuffer the Deſtroyer to come in to ſmite you.*

O Jeſus, the true *Paſchal Lamb*, who by thy precious Blood haſt paid the *Debt* due to the Divine Juſtice, and haſt delivered us from the *Power* of the Deſtroyer!—Let me never want this *Token* of my Redemption, this ſaving *Mark* of thy Almighty Protection, againſt the Power of the Devil, who is continually ſeeking whom he may devour.

1 Cor. xi. 28. *Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

THAT I am invited to thy Table, is not becauſe *I am worthy*, but becauſe Thou, O God, art infinitely *good* and *kind*. Pity my *Infirmities*, which *are known* to Thee, and accept of my *imperfect Obedience* to this Command.—I acknowledge my *Unworthineſs*:—I place all my Hopes in thy *Mercy* and *Promiſes* in Jeſus Chriſt: I ſincerely purpoſe to lead a Chriſtian Life,—and to uſe all Diligence *to make my Calling*

and

and Election ſure: With theſe Purpoſes I go to thine Altar, truſting in thy Goodneſs for the Pardon of my *Defects*, and for an Increaſe of all thoſe Graces that are neceſſary to make me more worthy to eat of that Bread, and drink of that Cup.

Communion.

When the Miniſter delivereth the Bread to any one he ſhall ſay,

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life! — Take and eat this in Remembrance that Chriſt died for thee, and feed on him in thy

Devotions.

Amen.———May it be unto me according to thy Word, a Seal of my Pardon, and a Pledge of my Salvation!

Com-

Communion.

Heart by Faith with Thankſgiving.

Rubrick.

And the Miniſter that delivereth the Cup to any one, ſhall ſay,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life! — Drink this in Remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

Devotions.

Amen.—May the Blood of Chriſt cleanſe me from all Sin! And may the Remembrance of his Death be ever ſeaſonably preſent with me!

Bleſſing, and Honour, and Glory, and Thankſgiving, and Power, be unto God, and unto the Lamb, for ever and ever! *Amen.*

Com-

Communion.

Rubrick.

Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.

Directions.

Now return to your Seat, that you may not hinder others from coming to the Altar.—At the End of this Service you will find proper *Meditations* wherewith to entertain yourſelf, until all have received the Communion.

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from

Now, being made *one with Chriſt, and Chriſt with us*, we have full Liberty to apply to *God* as our Heavenly *Father*, and to hope for all the Bleſſings which a *tender Father* knows to be neceſſary for us.

Evil:

Communion.

Evil: For thine is the Kingdom, and the Power and the Glory, for ever and ever. *Amen.*

Obſervations and *Directions.*

After ſhall be ſaid as followeth:

O Lord and Heavenly Father, we thy humble Servants entirely deſire thy fatherly Goodneſs mercifully to accept this our Sacrifice of Praiſe and Thankſgiving; moſt humbly beſeeching Thee to grant, that by the Merits and Death of thy Son Jeſus Chriſt, and thro' Faith in his Blood, we and all thy whole Church may obtain remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto Thee, O Lord, ourſelves, our Souls and Bodies, to be a reaſonable, holy, and lively

Now join with the Church, and dedicate your whole Self, your *Spirit*, *Soul*, and *Body*, unto God, and to his ſervice, with the greateſt *Sincerity* and *Devotion*.

ſively Sacrifice unto Thee; humbly beſeeching Thee, that all we, who are Partakers of this holy Communion, may be filled with thy Grace and heavenly Benediction. And although we be unworthy, thro' our manifold Sins, to offer unto Thee any Sacrifice, yet we beſeech Thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the Holy Ghoſt, all Honour and Glory be unto Thee, O Father Almighty, World without End. *Amen.*

Or this.

ALmighty and ever-living God, we moſt heartily thank Thee, for that Thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy Fa-

vour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through Hope of that everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech Thee, O Heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as Thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom, with Thee, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

Then ſhall be ſaid or ſung,

GLORY be to God on high, and in Earth Peace, Good-will towards Men. We praiſe Thee, we bleſs

Obſervation.

After the Example of our *Bleſſed Lord*, who, when he had inſtituted and ordained this Sacrament, ſung an Hymn; ſo do we praiſe God the Father, Son, and Holy Ghoſt, for our Redemption, in this moſt excellent Hymn.

Thee,

Communion.

Thee, we worſhip Thee, we glorify Thee, we give Thanks to Thee for thy great Glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, receive our Prayer. Thou that ſitteſt at the Right-hand of God the Father, have Mercy upon us.

For thou only art holy: Thou only art the Lord: Thou only, O Chriſt, with the Holy Ghoſt, art moſt High in the Glory of God the Father. *Amen.*

Communion.	*Directions.*
Rubrick.	
Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:	Receive *this Bleſſing* as coming from God himſelf, with all imaginable Devotion. — The Reaſon and Manner of receiving this Bleſſing, ſee below*.

THE Peace of God which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and

* The ſolemn Bleſſing, with which the Prieſt diſmiſſed the People after the daily Sacrifice, by God's eſpecial Order (*Numb.* vi. 24.) was this:——*The LORD bleſs thee, and keep thee! The LORD make his Face to ſhine upon thee, and be gracious unto thee! ——The LORD lift up the Light of his Countenance upon thee, and give thee Peace!*

And with what Devotion they received this Bleſſing, we are told, *Eccluſ.* l. 21.——*The Prieſt lifted up his Hand over the Congregation, to give the Bleſſing of the Lord with his Lips; and they bowed themſelves down, that they might receive the Bleſſing from the Moſt High.*

And,

Communion.

and love of God, and of his Son Jeſus Chriſt our Lord! And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always! *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in theſe our Supplications and Prayers, and diſpoſe the Way of thy Servants towards the Attainment of everlaſting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by

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And, leſt any one ſhould think too lightly of this Bleſſing, becauſe pronounced by a poor Mortal like himſelf, it is added (*Numb.* vi. 27.) *I* (*the Lord*) *will bleſs them*:——Shewing, that the Effect of the Bleſſing does not depend upon Man, but upon the Ordinance of God, from the Mouth of his own Miniſter, whom GOD *hath choſen to bleſs in the Name of the LORD*, Deut. xxi. 5.

thy moſt gracious and ready Help, through Jeſus Chriſt our Lord. *Amen.*

O Amighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that through thy moſt mighty Protection, both here and ever, we may be preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech Thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may, through thy Grace, be ſo grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praiſe of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

Com-

Communion.

PRevent us, O Lord, in all our Doings with thy moſt gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before we aſk, and our Ignorance in aſking; We beſeech Thee to have Compaſſion upon our Infirmities; and thoſe Things which for our Unworthineſs we dare not, and for our Blindneſs we cannot aſk, vouchſafe to give us, for the Worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name, we beſeech Thee mercifully to incline thine

Communion.

Ear to us, that have made now our Prayers and Supplications unto Thee; and grant that thoſe Things which we have faithfully aſked according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and to the Setting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

Rubrick.

And note that every Pariſhioner ſhall communicate, at the leaſt, Three Times in the Year, of which Eaſter *to be one*, &c.

Obſervations, &c.

THREE TIMES A YEAR. —God forbid that any good Chriſtian ſhould make this an Excuſe for receiving no oftener, if he has an Opportunity! And *Woe be to that Paſtor*, who will not give the well diſpoſed Part of his Flock, more frequent Opportunities of teſtifying their Love to Jeſus Chriſt!— Of increaſing their Graces, and ſecuring their Pardon and Salvation!

PRI-

PRIVATE

DEVOTIONS

AFTER THE

SACRAMENT,

EITHER

In the CHURCH or at HOME.

AFTER you have received, and are returned to your Seat, you may, (as you have Time) continue your Devotions.

And remember that *now is the proper Season* to beg of God the *Graces* and *Bleſſings* you moſt deſire; whether *for yourſelf*—*for your Friends*—or *for your Enemies*, who ſhould always have a Place in your Prayers.

And be not under any Concern for ſuitable Words to make known the Deſires

of your Heart.—*God is our Father*, and will underſtand his *Childrens* Meaning, however imperfectly expreſſed.——You know how the humble Publican was heard, though he ſaid no more than—*God be merciful unto me a Sinner!*

The following Scriptures, and the Meditations upon them, may help your Devotions, either now, or at any other Time, to obtain the Graces you ſtand in Need of;—To preſerve in your Heart a Spirit of Piety;—Or to keep in your Mind the Vows that are upon you.

A ſhort Form of Thankſgiving *.

1 Theſſ. v. 18. *In every Thing give Thanks; for this is the Will of God.*

O Lord and Father, I am not worthy of the leaſt of all the Mercies which Thou haſt ſhewed thy Servant;

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* If Chriſtians would but accuſtom themſelves to render to God the Glory of his Mercies,——To take Notice of, and to give him Thanks for, the many

vant; neither can I render due Thanks and Praiſe for them; but, O God, accept of this my Sacrifice of Praiſe and Thankſgiving.—For this, and for all thy known and unobſerved Favours of Nature and of Grace, I bleſs thy good Providence; beſeeching Thee to pardon my Ingratitude, and that I have paſſed ſo many *Occaſions* without *obſerving*, and without *acknowledging*, thy great Goodneſs to thy unworthy Servant.——For when I conſider *my Dependence* upon Thee,—for my *Life*,—for my *Preſervation*,—for my *Redemption*,——and for the Means of *Grace* and *Salvation* which Thou haſt afforded me, I cannot but be very thankful.——*As long, therefore, as I live, I will praiſe Thee.* ——Glory be to GOD my *Creator*,——Glory be to JESUS my *Redeemer*,——Glory be to the HOLY GHOST my *Sanctifier*, my

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many *Favours*, *Deliverances*, *Viſitations*, or *Chaſtiſements*, they every Day meet with, they would moſt ſurely engage the Divine Goodneſs and Providence to multiply thoſe Bleſſings upon them, which they put a Stop to by their Ingratitude.

Guide, and *Comforter!* ——All Love, all Praiſe and Glory, be to God moſt High! *Amen.*

St. John xvi. 23. *Verily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you.*

IN all Humility, O Heavenly Father, I lay claim to this thy Son's moſt faithful *Promiſe*, confirmed by his *Oath*.—In his Name, and for his Sake, I beſeech Thee to give me an Heart truly ſenſible of his great Love in paying the Debt due, by me, to thy Divine Juſtice; and grant that the Merits of his *Death* and *Sacrifice* may not be loſt upon me.

Give me a ſaving *Faith* and *Knowledge*;——A ſincere *Love* for Thee, and for thy holy Word;——An hearty *Deſire* to pleaſe Thee;——A *Fear* of offending Thee;——A Zeal for thy Glory, and a great *Regard* for every Thing that belongs to Thee.

Give me ſuch a *Love* for my Neighbour as Thou haſt commanded; a due Regard

Regard for my Betters, and an utter Abhorrence of all Manner of *Fraud*, *Injuſtice*, and *Wrong*.

Give me a *tender Conſcience*, a *meek* and *quiet* Spirit, *a charitable*, *an humble*, and a *contented Mind*.

Give me a *juſt Senſe* of my own Infirmities, a *Dread* of *ſenſual* Pleaſures, a *Power* over my *Appetites*, and a *Fear* of the World, and its Idols.

Leave me not to my own Choice; ——Keep me from *Pride*, and from *preſumptuous Sins*: ——From wicked *Principles*, and wicked *Company*; and from the Vices of the *Age* and *Place* I live in.

Make me ever mindful of my latter End, and of the Account I muſt one Day give of my *Life*, and of the *Talents* with which thou ſhalt entruſt me.——And grant that I may lead an *innocent* and an *uſeful Life*, by doing Good in my Generation.

Take Poſſeſſion of my Soul, until I am *reſtored* to thy divine *Image*, from which I am ſadly fallen.

For

For theſe, and for all the Graces I ſtand in Need of, I plead thy gracious Goodneſs, and my Saviour's *Merits* and *Promiſe* to all that aſk in his Name: And I know thou wilt not deny me, becauſe the very *Will to aſk* theſe Mercies is from thee, and thy good Spirit. *Amen.*

Rom. viii. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with Him alſo freely give us all Things?*

THIS is indeed, O God, a ſure *Pledge* of thy infinite Love for thy poor Creatures. ——Upon this I depend, *when my Heart is in Heavineſs.* —— This is my *Refuge*, when I remember my Sins and thy divine Juſtice.——O make me truly ſenſible of this thy great Love: And give me the Graces which that Love ſees needful for me, for Jeſus Chriſt's Sake, the Son of thy Love. *Amen.*

St.

St. Luke xxiv. 26. *Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory?*

IT was neceſſary for Thee, O *Chriſt*, to ſuffer, becauſe Thou tookeſt upon thee to anſwer for Sinners; and to ſhew us what *Treatment* our Sins deſerve. O make *my Sufferings* in this Life, in Union with thine, acceptable to God; and enable me to *bear* them, as *Thou* didſt, with *Patience* and *Reſignation*, this being the only Way to Glory. *Amen.*

2 Cor. v. 15. *Chriſt died for all, that they which live ſhould not henceforth live unto themſelves, but unto Him which died for them.*

FROM this Moment, O *Chriſt*, I conſecrate *that Life* to Thee, which Thou haſt *redeemed* from the Slavery of *Sin* and *Satan*, by thy moſt precious Blood. Fortify my Soul, I beſeech Thee, againſt all the *Temptations*

tions of the *World*, the *Fleſh* and the *Devil*, by the Remembrance of this thy Love; that I may live to Thee, and to the Glory of God. *Amen*.

2 Cor. vi. 16. *Ye are the Temple of the living God: as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People.*

MAKE me, O God, truly ſenſible of this great *Honour and Bleſſing* of being *the Habitation of thy good Spirit*; of the Holineſs required of me, and of the great *Danger of profaning a Temple conſecrated to Thee*. — Make me worthy of thy continual *Abode* and *Preſence*. Take Poſſeſſion of my Heart and Soul; and let me know, that thou dwelleſt in me, by the Fruits of thy Spirit. *Amen*.

Heb. xii. 1, 2. *Let us run with Patience the Race that is ſet before us, looking unto Jeſus,* &c.

GRANT, O *God,* that I may bear all the *Troubles* of this Life with a *meek* and *patient* Spirit, without *repining* at what Thou ſhalt appoint for the Puniſhment of Sin, and for the Salvation of the Sinner. I will look unto Thee, O *Jeſus,* when Thou waſt in the Place of Sinners, with what Patience Thou didſt bear the *Scorn,* the *Indignities,* the *unrighteous Judgment,* the miſerable *Death* of the Croſs: And this, by thy Grace, ſhall be my Pattern. *Amen.*

St. Luke xxiii. 41. *We receive the due Reward of our Deeds: but this Man hath done nothing amiſs.*

I Confeſs, O *God,* with this *Malefactor,* That whatever I ſuffer in this Life, I ſuffer moſt juſtly for my Sins! And therefore, with the Submiſſion of a *penitent Criminal,* under the righteous Sentence of Death, I offer

I offer my Life a *Sacrifice of Obedience* to thy divine Juſtice, in Union with that of my Saviour's, at what Time, and in what Manner, to Thee ſhall ſeem meet; truſting in the Merits of my Redeemer, at the Hour of Death, and in the Day of Judgment. *Amen.*

St. Luke xv. 6. *I have found my Sheep which was loſt.*

O Good Shepherd, I thank thee for thy tender Care and Concern for thy loſt Sheep. — I had indeed been for ever loſt, had not thy Love ſought and found me, *when I was aſtray:* For thy Goodneſs Sake keep me, for the Time to come, from wandering from Thee, and from thy Fold. *Amen.*

St. John v. 14. *Behold thou art made whole: Sin no more, leſt a worſe Thing come unto thee.*

LORD, the Frailty of Man without Thee cannot but fall: In all Temptations therefore, I beſeech Thee

to

to ſuccour me, that *no Sin*, no *Evil Spirit*, may ever get the Dominion over me. *Amen.*

St. Matt. xxvi. 41. *Watch and pray, that ye enter not into Temptation.*

MAKE me, O *Lord*, ever mindful of my *Infirmities* and *Backſlidings*, that I may be more watchful, and more earneſt for Grace, for the Time to come; that the Adverſary *of my Soul* may never find me off my Guard, or from under thy Protection.

St. Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that aſk him.*

O *Heavenly Father, let it be unto thy Servant according to this Word.* Abandon me not, I beſeech Thee, to the Oppoſition that I ſhall at any Time make to thy Holy Spirit, that I may never render myſelf unworthy of ſo great a Bleſſing.

St.

St. John viii. 51. *If a Man keep my Saying, he ſhall never ſee Death.*

O *JESUS*, who haſt made known to us another Death beſides that which ſeparates our Souls from our Bodies, let thy Grace and Mercy deliver me from the bitter Pains of eternal Death. *Amen.*

St. Matt. xi. 29. *Learn of me, for I am meek and lowly in Heart: And ye ſhall find Reſt unto your Souls.*

O *Heavenly Maſter and Pattern*, how am I aſtoniſhed, when I conſider thy *Humility*, thy *Poverty*, thy *Meekneſs*, thy *Reſignation*, in the Midſt of Injuries, Oppreſſion, and Wrongs! It muſt be thy Almighty Grace which muſt enable me *to follow* thy Example, and ſubmit to this Way of Peace, to which our Nature is ſo averſe: For this Grace I now pray, through thy Merits and Mediation, O Jeſus. *Amen.*

St.

St. Luke xxiii. 34. *Jeſus ſaid, Father, forgive them; for they know not what they do.*

WE do not indeed conſider what we do, when we provoke that Juſtice which could not be appeaſed, but by the Death of the Son of God! ——If I have any Enemies, *O God*, I beſeech thee for them after this Example, not for *Judgment* and *Vengeance*, but for *Mercy*; for their Pardon, and for their eternal Happineſs. *Amen.*

St. Luke xiii. 26, 27. *Then ſhall ye ſay, We have eaten and drank in thy Preſence*, &c.——*But he ſhall ſay, I tell you, I know you not; depart from me, all ye Workers of Iniquity*, &c.

LET me not depart from thy Table and Preſence, O Lord, without obtaining the Grace to lead a godly and a Chriſtian Life; —That I may eſcape this terrible and juſt Judgment to be paſſed upon all thoſe who enjoy the Means of Grace and Salvation, without being

being bettered by them, but continue to lead unchriſtian Lives. *Amen.*

St. John i. 12. *As many as received him, to them gave he Power (and Right) to become the Sons of God, even to them that believe on his Name.*

I Will not live in Sin; knowing, O God, that I am accounted thine.— O Jeſus, who haſt obtained for us this mighty Privilege, give me Grace to live, as becomes the Child of ſo great, ſo good, ſo holy a Father;——That I may never abuſe this Mercy, nor forfeit the Right of the Inheritance of the Children of God, by Infidelity, or Diſobedience to the Commands of my Heavenly Father. *Amen.*

St. John xiv. 27. *My Peace I leave with you; my Peace I give unto you.*

IT muſt be thy Spirit, O *Prince of Peace*, that muſt put us into Poſſeſſion of this thy laſt and dying *Legacy*. *O give me this Peace which the*

the World cannot give;—*Which paſſeth all Underſtanding!* The Peace and Pleaſure of being in the Favour of God; — And that I may poſſeſs my Soul in Peace, in the Midſt of the *Temptations*, and *Troubles*, and *Allurements*, of this preſent evil World. And let this Peace, which thou haſt purchaſed with thy precious Blood, be with me and with thy whole Church, evermore. *Amen.*

Concerning Spiritual Communion.

THE* *Church*, for the Comfort and Advantage of ſuch Chriſtians as through any juſt Impediment are hindered from receiving the Lord's Supper, (in the Manner which ſhe has appointed, that is, from the Hands of Chriſt's own Miniſter) has given us this Inſtruction:

* See the Second Rubrick after the Office of the *Communion of the Sick.*

"*That*

" *That if we do truly repent of our*
" *Sins;* —*Have a lively Faith of God's*
" *Mercy through Chriſt, with a thank-*
" *ful Remembrance of his Death,* &c.
" *we do eat and drink the Body and*
" *Blood of Chriſt, profitably, and to*
" *our Soul's Health, although we do*
" *not receive the Sacrament with our*
" *Mouth.*"

They that compoſed this Rubrick, had, it is very probable, an Eye to the *daily Sacrifice*, which, under the Law of *Moſes*, was offered for the whole People of *Iſrael*; at which all ſuch pious Perſons who could not poſſibly be preſent, yet offered their daily Prayers to God in Union of Spirit, and in Virtue of that Sacrifice offered in the Temple, and which, no doubt of it, were accepted of God.

Now, foraſmuch as very *many pious Souls* do labour under this ſad Impediment, eſpecially in many *Country Churches*, where the Sacrament is but *too ſeldom* adminiſtered: To ſupply this Defect, ſome ſuch Help as the following may be made uſe of, *on the Lord's Day*,

Day, or on any other *Holy-day*, in order to preſerve in our Minds——*The Memorial* of our Redemption;——To improve our grateful Affections towards our Redeemer,——To keep up a continual *Correſpondence* with Heaven,——To preſerve in us a *Spirit of Piety*, *Devotion*, and *Charity*, that we may always be prepared to receive the Lord's Supper, whenever we ſhall have an Opportunity of doing it, *in Public*, as a public and ſolemn Acknowledgment of our being in Communion with Chriſt, and with every Member of the Church of Chriſt; and which no good Chriſtian will neglect, on any Pretence of *Spiritual Communion*.

* *St.* Luke xxii. 19. *Do this in Remembrance of me.*

O Good Saviour, I will, through thy Grace, *do this in Remembrance* of *Thee*, and in Obedience to thy Command, as well as I am able.

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* We do not want Examples for recommending this SPIRITUAL COMMUNION. The learned and

I do therefore this good Day *join* in Deſire and Spirit, with every Chriſtian Congregation in the World, which truly celebrates this holy Myſtery.

With them I *join* in giving my devouteſt Thanks to thy Almighty Father, and our gracious God, who did not overlook loſt Mankind; but ſent Thee, his only *Son*, to *redeem* us.

With them I call to Remembrance what thou haſt done and ſuffered for us;——Thine *Incarnation*,——Thy *laborious Life*,—Thy *bitter Paſſion*,—Thy *Death* and *Reſurrection*,——The great *Deliverance* Thou haſt thereby wrought for all Mankind; and the *Obligations* Thou haſt laid upon us.

I acknowledge and receive thee, O *Jeſus*, as our heavenly *Teacher*;——as our *Example* and *Pattern*;—as our

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pious Biſhop TAYLOR—The worthy and ingenious Author of the *Unbloody Sacrifice*—The devout Author of the *Spiritual Combat*, &c. have propoſed ſome ſuch Help as this, for the Uſe and Comfort of thoſe devout Souls, who are deprived of this holy Sacrament in the Church. And to thoſe we are indebted for this Intimation, &c.

only

only *Mediator* and *Advocate* with God; ——and as the *Sovereign Judge* of all Mankind.

With thy Church I join in pleading the Merits of thy all-ſufficient Sacrifice with thy eternal Father.——I rely upon *that Sacrifice* for the Pardon of all my Sins;—for the *Aſſiſtance* of the Divine Grace; for *Deliverance* from the Corruption of my own Nature, and from the *Malice* and *Snares* of the Devil;——for the *Fellowſhip* of the Holy Ghoſt;—and for a bleſſed *Reſurrection*; the Lord Almighty, for thy Sake, being reconciled unto me.

I devote my Spirit, Soul, and Body to Thee, and to thy Service, beſeeching Thee to give me Grace, never wilfully to depart from thy Laws.

I join with thy Church, and plead the Merits of thy *Sacrifice*, for all Eſtates and Conditions of Men; that none may deprive themſelves of that Happineſs which Thou haſt purchaſed by thy Death:——For all Chriſtian *Kings* and *Governors*;——for all *Biſhops* and *Paſtors*; that they may pre-

ſerve the Sacred Rites committed to their Truſt;—for all that ſtrive to propagate thy Goſpel; for a primitive *Zeal* in all that fear thy Name;—for all that ſit in Darkneſs, are in Error, or are deſtitute of neceſſary Means of Inſtruction; for all that ſincerely ſeek the Truth;—for all Sinners, that they may have Grace and Strength to break their Bonds;———for all that are in Adverſity;—for all that ſuffer wrongfully, or that are deprived of their *juſt Rights*; for all that are in Pain of *Body*, or *Anguiſh of Mind* and *Spirit*;—for all that are tempted, or in Danger of falling into Deſpair;———for all that are in *Slavery*, under *Perſecution*, in *Priſon*, or in *Poverty*;———for all *Perſons* and *Places* in Diſtreſs by the *Sword*, *Peſtilence*, and *Famine**;—for all that are in their *laſt Sickneſs*, that they may omit nothing that is neceſſary to make their Peace with God;———for all *Widows* and *fa-*

* 1 Macc. xii. *We remember you in our Sacrifices, and in our Prayers, as Reaſon is, and as it becomes us to think upon our Brethren.*

therleſs

therleſs Children;——for all that call upon God, and have none elſe to help them;———for this *Land*, and this *Church*, that the Lord may avert the Judgments which we juſtly deſerve;——for our *Friends*, our *Relations*, or *Benefactors*, and for our *Enemies*;——for all that have deſired our Prayers, and for the whole myſtical Body of Chriſt:——Beſeeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom he has made and redeemed, and to give unto All Grace and Help, according to the Neceſſities they labour under,———for thy Sake, O Lord Jeſus, to whom with the Father and the Holy Ghoſt, be all Honour and Glory, Dominion and Power, for ever and ever. *Amen*.

WHEN we conſider the Time when Chriſtians are taught to ſay this Prayer, we ſhall have Reaſon to fear, that too many continue to repeat it all their Lives, with as little Conſideration, Underſtanding, and Devotion, as they firſt learned it.

This will make a ſhort and plain Paraphraſe on this Prayer, both uſeful and acceptable to ſuch as deſire to underſtand what they pray for.

The LORD's PRAYER EXPLAINED.

Our Father, which art in Heaven.

I Beſeech Thee, O Heavenly Father, not for myſelf only, but for all thy Children,———That we may all live

live worthy of the Relation which we bear to Thee;——*That we may not ſin, knowing that we are accounted thine*; nor wilfully offend ſo great, ſo good, ſo tender a Father: But that we may *love* Thee, and *fear* Thee, not as *Slaves*, but as *Children*: That we may put our whole Truſt in Thee, and depend upon thine infinite *Power*, *Wiſdom*, *Goodneſs*, and *Promiſe*, to take Care of us; ——That we may leave it to Thee to chooſe what is beſt for us; and bear with *Patience and Reſignation* all thy fatherly Corrections:—And that we may ſerve Thee with Comfort and Pleaſure all our Days, in Hopes of the Inheritance which Thou haſt promiſed thy obedient Children.

Hallowed be thy Name.

THOU art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou haſt created all Things, and all thy Works praiſe

Thee.——Fill our Hearts, O God, with a Zeal for thy Glory, that we may do Thee Honour, by leading holy Lives, and by paying a great Regard for every Thing that belongs to Thee; ——Thy *Name*, thy *Day*, thy *Houſe*, thine *Ordinances*, and thy *Miniſters*: ——And that others, ſeeing our good Works, *may glorify our Father which is in Heaven.*

Thy Kingdom come.

INLARGE thy Kingdom, O God, and deliver the World from the Dominion and Tyranny of *Satan*, that the Kingdoms of the Earth may become the Kingdoms of Jeſus Chriſt. ——Haſten the Time which thy Spirit hath foretold, *when all Nations, whom thou haſt made, ſhall worſhip Thee, and glorify thy Name.*——Bleſs the good Endeavours of thoſe that ſtrive to propagate the Goſpel of thy Kingdom; and prepare the Hearts of all Men to receive it.——May all ſuch

ſuch as own Thee for their King, become thy faithful Subjects!—Vouchſafe to reign in our Hearts, and ſubdue our Wills entirely to thine;—and prepare us by thy good Spirit for the Kingdom of Glory.

Thy Will be done in Earth, as it is in Heaven.

DIſpoſe me, and all thy Children, O Lord and Father, to ſubmit chearfully to whatever thy Providence ſhall order for us:—Hearken not to the corrupt Deſires of our Hearts; but to the Voice of thine own Wiſdom, Goodneſs, and Mercy.—Give us a true Knowledge of our Duty, and an Heart diſpoſed to cloſe with thy Will, whenever it ſhall be made known to us, and to perform it with Pleaſure.—Subdue in us whatever is contrary to thy holy Will, that through thy Grace we may at laſt become perfect, as our heavenly Pattern is.

Give us this Day our Daily Bread.

WE look up unto, and depend upon Thee, O heavenly Father, for all the *Neceſſaries* and *Conveniencies* of this preſent Life.—And may our *bodily Wants* engage us to go daily to the Throne of Grace for the Wants of our Souls!—Let thy Bleſſing go along with our honeſt Endeavours, and keep us from all unjuſt Ways of bettering our Condition.----Give us Grace to impart to ſuch as are in Want, of what Thou ſhalt give us more than our daily Bread; and, with all thy other Favours, give us, we beſeech Thee, the Bleſſing of a *thankful* and *contented* Mind.

And

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

FOrgive us thoſe Sins, O Heavenly Father, which ſeparate us from Thee:---Forgive us every Day of our Lives; for every Day we ſtand in Need of Pardon:---Give me, and all Chriſtians, a *forgiving Temper*, that we may fulfil this Condition of our Pardon.---Thou art good and merciful in forgiving us; grant we may be ſo to others, remembering our own Infirmities. And may we all live in the ſame *charitable Temper*, in which we *hope and deſire to die.*

And lead us not into Temptation; but deliver us from Evil.

O God and Father, who hateſt Iniquity, and knoweſt our Infirmities, leave us not to the *Malice* and

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Power of the evil one, the Devil, to deal with us as he pleaſeth;---nor to *ourſelves*, and to our own corrupt *Heart* and *Luſts*, leſt we raſhly run into Temptation.——Keep us out of the Way of Temptations, and under the Protection of thy good Spirit:---Suffer us not to be ſurprized by them, nor tempted above what we are able to bear.---Give us Grace to reſiſt them, and to watch and pray daily, that we enter not into Temptation.

For thine is the Kingdom, and the Power and the Glory, for ever and ever. Amen.

THE whole Creation is thine, and under thy Government.---Thine is the *Power:* Thou canſt do whatever we pray for.———Thou canſt cauſe thy *Name* to be ſanctified in all the Earth, and ſet up thy Kingdom in all the World, and in all our Hearts;---Thou canſt cauſe *thy Will*

to

to be done on Earth, as it is in Heaven; and incline us all to ſubmit to it.——Thou canſt give us all Things needful both for our *Souls* and for our *Bodies*:——Thou, and Thou alone, canſt *forgive* us our Sins, and diſpoſe us to *forgive* one another:—Thou canſt ſecure us in the Day of Temptation, and deliver us from the Power of the Devil.——To Thee, to Thee alone, be the Glory, to all Eternity.

SHORT

MORNING and EVENING

PRAYERS,

FOR

FAMILIES,

AND FOR

PARTICULAR PERSONS.

MORNING PRAYER

For a FAMILY.

Let ſome one of the Family that can read, ſay devoutly what followeth, the reſt attending:

THE Lord hath brought us ſafe to the Beginning of this Day: Let us therefore give Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours.

That

That his Holy Spirit may direct and rule our Hearts, teaching us what we ought to do and what to avoid:

That the Grace of God may ever be with us, to support us in all Danger, and carry us through all Temptations.

That the Lord may bless all our honest Endeavours, and make us content with what his Providence shall order for us:

And that we may continue his faithful Servants this Day, and unto our Lives End.

For all which Blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O GOD, by whom the whole World is governed and preserved, we give Thee humble Thanks for thy Fatherly Care over us, beseeching Thee to make us truly sensible of thy Mercies, and thankful for them.

Give

Give us Grace, that we may walk as in thy Sight, making a Conſcience of our Ways; and, fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to reſiſt the Temptations of the World, the Fleſh, and the Devil;——To *follow* the Motions of thy good Spirit;——To be *ſerious* and *holy* in our Lives;——*true* and *juſt* in our Dealings;——*watchful* over our Thoughts, Words and Actions;——*diligent* in our Buſineſs;——and *temperate* in all Things.

May thy Bleſſings be upon our Perſons,——upon our Labours,——upon our Subſtance,——and upon all that belongs to us!

Give us Grace, that we may honeſtly improve all the Talents which Thou haſt committed to our Truſt:——And that no worldly Buſineſs, no worldly Pleaſures, may divert us from the Thoughts of the Life to come.

Make us ſenſible and thankful for all thy Favours; and mindful of the Wants of others.

By

By thy mighty Power defend us in all the Aſſaults of our Enemies: And grant, that this Day we fall into no Sin, neither run into any Kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight.

May our gracious God give us what is needful for us, and Grace not to abuſe his Favours; and withal, give us contented Minds!

Give us in this World the Knowledge of his Truth, and in the World to come Life everlaſting. *Amen.*

HEAR us, O God, not according to our weak Underſtandings, but according to the full Meaning of that *Form of Prayer*, which Jeſus Chriſt hath taught us.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that

that treſpaſs againſt us. And lead us not into Temptation: But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

On Sunday Morning, *let the following Prayer be added to your daily Prayers.*

O LORD, who haſt conſecrated this good Day to thy Service, give us Grace ſo to obſerve it, that it may be the *Beginning* of an happy Week to us, and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth, that *here* we have *no abiding Place*, that we may ſeriouſly and timely provide for another Life; and grant

grant that this great Concern may make us very deſirous to *learn* our Duty, and *to do* what Thou requireſt of us. And bleſſed be God, that we have *Churches* to go to; that we have *Time* to ſerve our Creator; that we have Paſtors to teach us! The Lord proſper their Labours, and give us Grace to profit by them; that they and we may enjoy an everlaſting Sabbath with thy Saints in Heaven, for Jeſus Chriſt's Sake!

EVEN-

EVENING PRAYERS

For a FAMILY.

Let one ſtanding read, or ſay devoutly, what followeth; the reſt of the Family attending:

BY the Favour of God, we are come to the Evening of this Day; and we are ſo much nearer our latter End.

Let us ſeriouſly conſider this, and pray God to fit us for the Hour of Death.

Let us with penitent Hearts beſeech him to pardon our Sins; and to deliver us from the Evils which we have juſtly deſerved.

Let

Let us reſolve to amend where we have done amiſs, and pray God that his Grace may ever be with us:

And that we may be ſafe under his Protection, who alone can defend us from the Powers of Darkneſs.

For all which Bleſſings let us devoutly pray.

Then all devoutly kneeling, let one ſay,

O LORD, and Heavenly Father, we acknowledge thy great Goodneſs to us, in ſparing us when we deſerve Puniſhment; in *giving* us the Neceſſaries of this Life; and in *ſetting* before us the Happineſs of a better.

The merciful God *pardon* our Offences; *correct* and amend what is amiſs in us; that as we grow in Years, we may grow in Grace; and the nearer we come to our latter End, we may be the better prepared for it!

In the Midſt of Life we are in Death. Lord, grant that theſe Thoughts may

make

make us careful how we live, that we may eſcape the bitter Pains of eternal Death.

Take from us all *Ignorance*, *Hardneſs of Heart*, and too much *Carefulneſs* for the Things of this Life.

Make us an *Houſhold* fearing God, ſubmitting ourſelves to thy good Pleaſure, and putting our whole Truſt in thy Mercy.

May God, whoſe Kingdom ruleth over all, bleſs our gracious King, and ſuch as are put in Authority under him, that they may govern with Truth and Juſtice; and that we, whoſe Duty it is to obey, may do it for Conſcience-ſake!

Grant that true Religion and Piety may be ſecured and countenanced amongſt us; and that *Impiety*, *Profaneneſs*, and *Infidelity*, may effectually be diſcouraged, that thy Judgments may not fall upon this ſinful Nation.

Continue to us, and to all the Reformed Church, the Means of Grace and Salvation. Cauſe that the ſaving Truths of the Goſpel may be received

in all the World; and that Chriſtians may not content themſelves with *Shadows of Religion*, but endeavour after *that Holineſs*, without which no Man muſt ſee the Lord.

Remember, gracious God, for Good, all thoſe that are over us in the *Lord*, who watch for our Souls, as they that muſt give an Account, that they may do it with Joy. We commend unto thy tender Compaſſion all that are in Error, and ſincerely ſeek the Truth: ——All ſuch as are deſtitute of neceſſary Means and Inſtructions: —All that are engaged in ſinful Courſes, that they may have Grace and Strength to break their Bonds: ——All that labour under Trials and Afflictions: ——All ſick and dying Perſons, that they may omit nothing that is neceſſary to make their Peace with Thee, before they die: —— And alſo ſuch as never pray for themſelves, that they may ſee, before it be too late, the Danger of living without God in the World. Vouchſafe unto us an Intereſt in the Prayers of thy holy Church thoughout

out the World, which have been this Day offered to the Throne of Grace.

Let thy Bleſſing, O Lord, be with us: ——Defend us from all Perils and Dangers of this Night: And grant, that when we depart this Life, we may reſt in Peace, and in Hope of a bleſſed Reſurrection, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, O Merciful God, not according to our weak Underſtanding, but according to the full Meaning of that *Form of Prayer* which Jeſus Chriſt has taught us:

Our Father, which art in Heaven, &c.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all ever more. *Amen.*

On Sunday Evening, *let the following Prayer be added to your daily Prayers.*

ALmighty God, by whom all Things were made and are preſerved, give us Hearts to know, and Grace to conſider this, that we may chearfully commit ourſelves, and all that belongs to us, to thy merciful Care; that we may ever look up to Thee for what we want; be thankful for thy Favours; never reſiſt thy Dealings with us, or neglect the Means of Grace which thy Providence affords us ——Bleſſed be God, who giveth us what is ever beſt for us; who keepeth us from Dangers, and hath provided for us better than all our Works can deſerve! The good Lord make us mindful of our Duty, that as we often hear how we ought to walk, and to pleaſe God, we may continue to do ſo unto our Lives End, through Jeſus Chriſt our Lord. *Amen.*

PRAY-

PRAYERS

FOR

PARTICULAR PERSONS,

Both MORNING and EVENING.

In the MORNING.

Conſider the Danger of going into an evil World, and then you will never fail to pray for the Bleſſing, Protection, and Grace of God, every Morning of your Life.

The PRAYER.

Pſ. cxvi. *WHAT ſhall I render unto the Lord, for his Mercies renewed unto me every Morning?*———I will offer the Sacrifice of Thankſgiving, and pay my Vows unto the Moſt High.

And may God accept of my moſt hearty Thanks for my Preſervation and Refreſhment, and for all the Bleſſings of the Night paſt, and of my Life paſt!

Poſſeſs my Soul, gracious God, with ſuch a Senſe of this thy Goodneſs, and of my Dependance upon Thee for *Life*, and *Health*, and *Proſperity*, and *Comfort*, that it may be my Delight, as it is my Duty and Intereſt, to ſerve and obey Thee.

And, that I may do this with a quiet Mind, forgive me the Sins of which my Conſcience is afraid; and avert the Judgments which I have juſtly deſerved.

Give me Grace, that I may continue in thy Fear all the Day long; and that I may live and act as having Thee, O God, the conſtant Witneſs of my Conduct; and that it may be the Purpoſe of my Soul never to offend thee wilfully.

May thy reſtraining Grace preſerve me from the Temptations of an evil World, from the Frailty and Corruption

tion of my own Nature, and from the evil Principles and Practices of the Age we live in!

Poſſeſs my Heart with a ſincere Love for Thee, and for all Mankind; and grant that I may have this comfortable and ſure Proof of thy Love abiding in me, that I ſtudy to pleaſe Thee, and to keep thy Commandments.

Give me a tender Compaſſion for the Wants and Miſeries of my Neighbour, that Thou may'ſt have Compaſſion upon me, O God.

In all my Ways I do acknowledge Thee. Do Thou, O Lord, direct my Paths, and teach me to guide my Affairs, my Deſigns, my Words and Actions, with Charity, Diſcretion, Juſtice, and Piety.

Shew me the Way that I ſhould walk in, and give me Grace to follow the Conduct of thy Good Spirit, that I may do my Duty in that State of Life, in which thy Providence has placed me.

Let me ever remember, *that the Night cometh when no Man can work*; and

and that now is the Time in which to provide for Eternity.

Grant, gracious God, that no worldly Pleaſures, no worldly Buſineſs may ever make me loſe the Sight of Death, or forget the Dangers that ſurround me.

Fill my Heart with the Dread of the Puniſhments prepared for impenitent Sinners, and my Soul with a Senſe of the Bleſſings which will be the ſure Reward of all them that love Thee, and obey thy Laws.

Hear me, O heavenly Father, not according to my imperfect Petitions, but according to the full Meaning of that holy Prayer, which thy beloved Son hath taught us:

Our Father, which art in Heaven;—Hallowed be thy Name.—Thy Kingdom come.———Thy will be done in Earth, as it is in Heaven.——Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.——And lead us not into Temptation:——But deliver us from Evil.——For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

PRAY-

PRAYERS

FOR

PARTICULAR PERSONS.

EVENING PRAYER.

Every thoughtful Perſon, before he lieth down to ſleep, will put himſelf under the Protection of God, who giveth his Angels Charge concerning his Elect, to preſerve them from the Powers of Darkneſs, from the Dangers of the Night, and from all ſad Accidents.

THAT it hath pleaſed God to add another Day to the Years of my Life, and that He hath kept me from the Dangers of an evil World:— For theſe and for all his Mercies from Day

Day to Day beſtowed upon me, I bleſs his good and gracious Providence, moſt earneſtly beſeeching him to pardon my Offences of the Day paſt, and to grant that they may never riſe up in Judgment againſt me.

Lord, the Frailty of Man, without Thee, cannot but fall: In all Temptations, therefore, I beſeech thee to ſuccour me, that no Sin may ever get the Dominion over me.

Give me a ſalutary Dread of the Corruption of my own Heart:——— Make me truly ſenſible of the End of Sin, and mindful of my own Infirmities and Backſlidings.

Vouchſafe unto all Sinners a true Senſe of their unhappy State, a Fear of thy Judgments, and Grace and Strength to break their Bonds.

Enlighten my Soul with ſaving Truth:——Correct me in Mercy, and reduce me when I go aſtray. Make me ever mindful of my latter End, and fix in my Heart a lively Senſe of the Happineſs and Miſery of the World to come.

May

May the Thoughts of Death mortify in me all Pride and Covetouſneſs, and a Love for this World; and may my firm Belief of a Judgment to come make me ever careful to pleaſe Thee, my Lord and Judge, that I may find Mercy at that Day!

Grant that I may lie down to ſleep with the ſame charitable and forgiving Temper, in which I deſire and hope to die.

And may the Almighty God take me, and all that belongs to me, under his gracious and powerful Protection! May he give his Angels Charge concerning us, and keep us in perpetual Peace and Safety, through Jeſus Chriſt our Lord!

St. John xvi. 23. *Verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, He will give it you.*

In thy Name, O Jeſus, and in the full Meaning of the Words which thou haſt taught us, I pray God, for thy Sake, to hear me, and to give me what is moſt convenient for me:

OUR

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Earth. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation: But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The E N D.